A discourse or traictise of Petur Martyr Vermilla Flore[n]tine, the publyque reader of diuinitee in the Vniuersitee of Oxford wherein he openly declared his whole and determinate iudgemente concernynge the sacrament of the Lordes supper in the sayde Vniuersitee. â€" Tractatio de sacramento eucharistiae. English

Author: Vermigli, Pietro Martire, 1499-1562.

1550

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Â¶ To the right honourable Sir Wylliam Parre knight, Lord Parre, Erle of Essex, Marquesse of Northampton, Lorde great Chamberlaine of Englande, and Knight of the moste noble ordre of yÌ„ â€¢ Garter, Nicolas Udall wisheth grace and peace in Christ, with helthe honour and longe prosperitee.

Â¶ A discourse vpoÌ„ the Sacrament of the Lordes Supper solemnely handled at the Uniuersitie of Oxforde by Doctour Peter Martyr Uermila Florentine, and in the sayde Uniuersite, placed by the Kinges

[Page] [Page]

A discourse or traicÂ□se of Petur Martyr Uermilla FloreÌ„tine, the publyÂ□ue reader of diuinitee in the Uniuersitee of Oxford wherin he openly declared his whole and determinate iudgemente concernynge the Sacrament of the Lordes supper in the sayde UniÂ□ersitee.

[Page]

The Right Honble Charles Viscount Bruce of Ampthill (Son and Heir Apparent of Thomas Earl of Ailesbury) and Baron Bruce of Whorleton 1712

[Page]

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maiestâ€¢e, Edward ye syxte to reade opeâ€¢ Lectures in Diuinitie, who discoursed thereof as hereafter foloweth whan he had finished the declaracion of the leuenthe Chapiter of the fyrste Epistle of S. Paule to the Chorinthyans.

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PErusyng of late righte honourable and my synguler good Lorde, a certayne disÂ□course of the righte excellente Clerke PeÂ□r Martyr wryten in Latin concerning the Sacramente of the bodye and bloud of Christ, whiche is of the Gr [...]kes called *Eucha [...]istia,* beÂ□cause it pertayneth to the remembraunce of his moste tendre goodnesse in redemyng the worlde, and to renÂ□deyng of perpetuall thankes vnto hym therfore: I confesse I was with the sayde treatise woondrefully rauished. For first and formost wheras by reason of innumerable abuses, detestable erroures and foule aÂ□bominacions through the crafty conueighauÌ„ce of the purpurate whore of Babylon by litel & litell conueyÂ□ghed into the Churche, there is no poynet concerninge oure religion, so ferre entrieked or darkned as the miÂ□st [...]rie of this [...]acrament: this wryter throughe his sinÂ□guler gifte of grace, his right profounde learnynge, and his highe iudgemente aswell in the scriptures, as also in the doctours, and in the generall councell waÂ□eth so depein searchyng and boultyng out the trueth of this mat [...]er, that he maketh it so clere so plaine and so eu [...]dent to all mennes y [...]es whiche either can or wyl [Page] see that neither there can now be any ferther doubÂ□ting of the veritee, and trueth of thys sacramente. What it is nor any more bee saied for the right instiÂ□ucion and ordre therof how it should be vsed. Wherfore me thought I could not better employ or bestow my trauaill then in translatynge this tractise into the Englyshe tounge, to thentente that so profytable a thinge might not bee hiddden from the people, which hauynge bothe an earnest zele to enbrace the trueth: and a readye wille to folowe the kynges maiestees moste godly procedynges, are muche hindred, and kept backe from their desire, partelye through ignoÂ□aunce because thei are not duely enstructed & taught th [...]rin, and partely through the malice of the moste peruerse Papistycall leaueners of Chystes doctryne whiche to mainteyne theyr owne luc [...]e and glorye, ceasse not as Antechrystes owne trustie knyghtes to weorke as muche as in theym lyeth, that the symple people maye styll continue in

blyndenesse and errour. But all prayse, all thankes, all laude and glorye be vnto oure moste louynge heauenly father and to hys onelye begotten sonne Iesus Chryste oure lord, with the holy ghoste proceding from theim both, who haue i [...] these oure dayes so opened the yies of the worlde, that not onely the iugleyng sleyghtes of the Romysh Babylon be so throughly espyed that they can no lonÂger deceiue: and hir moste cruell tyrannye so vanquyÂshed, that she maye nowe no longer reygne in ChryÂsten peoples consciences as she hath by goddes suffeÂraunce for oure synfulnesse many longe yeres dooen. Neither is it possible that the excedynge mercye and fauour of god [Page] towardes this royalme of Englande maie more euidently appere, then it is by these two tokens folowinge declared, the one that it hath pleaÂsed him by his moste puissaunt and mightefull arme to deliuer vs oute of the bondage of this Romishe EÂgipte, ferre passinge the yoke & seruitude whyche the children of Isarel suffred vnder Pharao, and the oÂther, that of his espiciall grace he hath vouchesalued to open the yies of oure hertes that we maye see the trueth, and to giue vnto thys royalme the righte knowelege concernynge thys moste holy sacramente whiche the subtille and craftie illusyon of Sathan by the instrumente of the saide purpurate whoore of Babylon had made of a moste pure fountayne of water springinge vp into euerlastinge life, a foule stynking puddle of idolatrie and supersticyon to endelesse damÂnacyon: of a most precious and heauen iewel, a most vile and deyulyshe abominacyon: of a moste comforÂtable medycyne, a most deadly, & present poyson. BlisÂsed therfore be the name of the lord our god for euer & euer, who of his infynite mercy & botomlesse goodnesse hath cast his most fauourable yie vpoì„ this royalme of Englaì„d, illumining the hertes of the same most gladÂly and cherefully to enbrace his ghospell, and giuing vs to ou [...]e Kinge suche a Godlye Iosyas as in his tender yeares of childehoode neither forgeateth ne ceasseth with the moste feythfull aduise and trustie assistence of his moste noble & sapient Counsaylours to trauayle aswell that the woorde of God maye bee syncerely and purelye set foorthe and taughte vnto all his

moste derely beloued subiectes, as also that this sacramente of the Lordes body and bloude [Page] maye bee reduced to the right vse accordyng to the first instituÂcion therof in the primatiue Churche. And forasmuch as the whole processe of this discourse is bothe consoÂnaunt vnto the worde of God that it cannot be doubÂted of, but that it is true, and also so iustely agreynge with the kinges Maiestees moste godly procedinges that the people maye by readyng or hearyng herof be throughly satisfied and perswaded vniuersally to enÂbrace and folow the other. I thinke it (as I haue said) a weorke right expedient and necessary to be hadde in the Englishe toungue aswell for the instruction of suche as can reade, as also for the helpe of some good persones & curates, whiche though they haue a good zele & forwardnes to set forth ye kiÌ„ges maiesties most christian procedynges: yet for defaulte of sufficiente learnyng (the more is the pietee) are not of themselues hable neither throughly to enstructe their flocke of all the trueth, nor to satisfy the ignoraunt in suche doubtfull cases or questions, as maye haplye aryse aboute this matier, nor finally to stoppe the mouthes of sediÂcious Papistes, or of suche as are malicious and inÂcurate enemies againste the pure doctrine of ChriÂstes ghospell. And althoughe in treactynge of suche hygh matiers it can not bee auoided but that by reaÂson of some schoole termes or argumentes there must nedes bee many thynges, that maye seme to passe the capacitee and vnderstanding of the vnlettred sorte: yet is not suche a notable good weorke as this discourse of Petur Martyr or as his disputacions vpon the same matier therfore to bee suppressed or kepte (as it wer) hidden [Page] vnder the bushel. For yf no booke should bee sette foorth but suche as euery bodye yea euen of the vnlearned and grosse multitude mighte bee hable to vnderstande whan they heare it or reade it: than what should Chauncer, Goore, Lidgate and others doe abrode, whom some euen of the learned sorte doe in some places scarcely take? than were it vayne to set foorthe Chronicles or statutes in whiche is bothe a great noumbre of wordes, and also muche matier not easie to be perceyued of euery body: than wer it laÂboure loste to sette foorthe in Englyshe

bookes of serÂ□ice and homelies vnto the grosse and rusticall multiÂ□ude, whose capacite is not hable to conceiue that is in them conteined than wer it vayn to haue translated and sette foorth the bible in Englyshe to the vulgare people, and moste vain to reade it in the Churches, forasmuche as a greate noumbre of thynges whiche the symple ignoraunt people rede and heare thereout, are ferre aboue the [...]eache of theyr grosse vnderstanÂ□ynge. But all suche good and godly bookes as wel of holy wryte as of other profane argumentes, are to this entente sette foorth and published, that eueÂry bodye maye be edifyed as ferre foorth as hys caÂpacyte wyll serue. And lyke as wythout any reading or hearynge at all, they shoulde continue euermore blynde and ignoraunt: so by continuall readynge and hearing the vnlearned & simple maie take enstructioÌ„s & from dai to day procede & growe in knowelage till at laste they shall by due vse and excercise, be hable to vnderstande as muche as shall bee necessarye or expediel̀„t for theÌ„. Now this boke I haue laboured to make as plain as I could do, & therfor in som places I haue either altered or [Page] leaft ye scoole termes whych otherwise would haue made the thing more derke, & brought it as nere I could to the familiar phrase of English speakyng, or els haue added suche circumstaunce of other woordes, as might declare it & make it plain. WherÂfore thoughe for the cause abouesaide I maie seme in some places to haue somewhat swerued from the preÂcise woordes of the latin booke: Yet I trust it shall to the fauourable and indifferent reader appere that I haue not any thynge degressed from the autours mynde. Now as we commonly see that men where thei thinke themselues endoubted or boundeÌ„, though thei can not fully requitte or deserue the manifold beÂnefices that thei haue receiued yet (as the nature and duetie of thankfulnesse byndeth them) thei will not be negligent [...]o gratifye their beneficiall patrones or freÌ„ Âds with suche simple tokens of their good mindes as lyeth in their power, (as the fermer to present his landlorde with some porcion of the fruictes that god sendeth hym, and the poore widowe hir patrone with a dishe of apples cheries or suche lyke:) so can not I but thynke my

selfe moste bounden wyth some of the simple fruictes of mi pore studies to preseÌ„t your lordÂship my singuler & espiciall good patrone, trustynge that forasmuche as there is as Cicero saieth a certaine kynde of lyberalitee euen in takyng, ye will wyth no lesse cherfulnesse accepte these my simple labours dediÂcated vnto you, then ye haue been accustomed to geue the manifold benifites whiche I haue at your lordeÂships handes receiued. And thus I shall commende thesame my labours vnto youre lordshippes patroÂnage and proteccion and your selfe vnto the lordes tuicion as sone as I shal haue aduertised you of the [Page] processe that Martir foloweth in this weorke, whiche is that firste he bryngeth in the schoole Doctoures and all that euer maie bee saied for transubstantiation as strongly as is possible to bee reasoned, and as muche as can bee alleged for it. Than bringeth he in the reaÂsons suche as he thinketh good, both out of the fyrst Scriptures, and generall Counceile, and also oute of the Doctoures to confirme his owne opinion against transubstantiacion. Thirdely he confuteth and soilleth al the argumentes and reasons of the schoolemen and Popishe writers one by one, in ordre as thei were propouned and this doth he so clearkely, so profoundÂly, and so pitthilye, that no man can saie more BeseÂching therfore youre Lordeship yf any default or lacke bee, to impute it rather to myne inÂsufficiencie in translatinge it, then to the authoure in wrytinge it, I will no longer with hold thesame froÌ„ the hearinge of Martyr himselfe speake, who shal more delighte and edifie you then my penne maye dooe.

Â¶ A discourse vpoÌ„ the Sacrament of the Lordes Supper solemnely handÂled at the Uniuersitie of Oxforde by Doctour Peter Martyr Uermila Florentine, and in the sayde UniÂuersite, placed by the Kinges maiest [...]e, Edward ye syxte to reade ope [...] Lectures in Diuinitie, who discoursed thereof as hereafter foloweth

[Page i] [Page]

whan he had finished the declaracion of the leuenthe Chapiter of the fyrste Epistle of S. Paule to the ChorinthyÂan.

THe cont [...]ncions yâ€¢ haue arisen concerÂning the sacrameÌ„t of ye lordes SupÂper haue vndoubtedly this only inteÌ„t & purpose, that the manier and waye maye be vnderstanded, how the bodye and bloude of the Lorde are ioyned & coupled with the similitudes of breade and wyne: or (as other ScholemeÌ„ terme it) with the matiers SaÂcramentall. And forasmuche as it is well knowen to all men that thissame is called the Sacramente of the Lordes body and bloude, therfore r [...]quisite it is, that these thiÌ„ges be by same manier of way coÌ„teined in this Sacrament. But we in the searching oute hereof shall not rehearse all thinges that are in this mattier tossed to & fro, lest the thing which of it selfe is darke enough, maye be made more entriked and doubtfull, and least the discoursyng of it maye growe to an endlesse matÂter and botomlesse. The [Page] order therfore & dispo [...]icion of the doctrine of this present traictise shall be reduced to fower principall poinctes.

i. Â¶ Fyrst and formoste we shall traicte of suche coÌ„ Âjunction and vnion, wherby they commonly affirmed the bread and the wine to be chaunged by transubstaÌ„ Âciacion into the body & bloud of Christ which semeth to be the highest & moste perfecte poynct of the SaÂcrament with the materiall thynges.

ii. Secondarily we shall searche and trye out anoÂther determinacion which supposeth the wyne and the breade (as touching their perfect and true natures) to be reserued and kept still in the sacramente, and so to remaine therin, that they haue annexed and ioyned vnÂto them the very true bodye and bloude of Christe (as they speake it in theyr termes) naturally, bodely, & reÂally, that is to saye in very persone.

iii. Thyrdly shall be considred and weyghed the

asÂ□sercion of some others, whiche affirme that the premisÂ□ses are by none other meane but a sacramentall waye coupled together, that is to wete, in the waye of beÂ□okening and repres [...]ntyng onely.

iiii. Fourthly and last of all shall a iudgemente and determinacion be brought in, whereby there shal of ye opinions perteynyng to the seconde and third sentelȁ„ce be gathered as much as may in this mat [...]er of ye sacramelȁ„t seme to make for the religiolȁ „ of a christialȁ„ man. We shall therfore begynne at the opinion of *transubstanciacion,* partlye because it is of the grosser sorte, and partlye because it is but of a late tyme c [...]m vp, & finally, because the other two sentences do perfectly consent and dooe with egual endeuour defeact it substancially.

Of this sentence of *transubstanciacion* it is [Page ii] writen by the *Moister of the sentences* in the eight, the ninthe, the tenthe, and the leuenth *distinctions* of his fourth boke. And (in a briefe summe to speake it), thus in effect sayÂ□eth the booke. Whyle the minister thereunto deputed and ordeined, pronounceth the wordes of the Lordes institucion ouer matier and stuffe due and conueniente for the purpose, that is to wete, ouer bread & wyne, so that he haue an intencioȁ„ (as they terme it) so to do: the substaunce of breade and wyne is conuerted and chaulȁ„ Âged into the substaulȁ„ce of ye body and bloud of Christ, and is in suche wise chaunged, that the accidentes of ye substaunce aswell that it is turned into, as also that it is turned out of, doe still remayne without a subi [...]cte: whiche accidentes neuerthelesse manye wryters haue determined to rest in ye body of Christ that the breade is tu [...]ned into. But in dede that supposicioȁ„ is for this reason a false supposicion, because that Christes body doeth not recraue any suche accidentes. Some others haue laboured to constitute and appoynte the ayer as the naturall fundamente and subiecte of the saied acciÂ□entes: which thing lykewise because it can not be proÂ□ed, al those for the moste part that are

[...]e opinioȁ„ that auouÂ□eth tranÂ□substanciaÂ□on.

maynteyners and defendours of this sentence, dooe agree that they are but as byhangers, and dooe remayne withoute a subiecte.

Than ferther they wyll these accidentes whiche are seen, felt, & tasted, to signifie vnto vs the very true bodye of Christe, whiche they conteyne within them couered and hidden. From this they procede ferther, and affirme this body of Christ ye lyeth hyd vnder the sayed accidentes to be a signe aswell of the verye selfe body of Christ that haÌ„ged on the [Page] crosse, as also of his body misticall, that is to saye, of the congregation and felowshyp of the electe sorte and predestinate. WherÂupon the *May [...]er of the sentences* affirmeth some thynge here to be that is onely a signe, and that same doeth he put to be the likenesses and matiers visible: and some other thyng agayne, that is bothe the thynge and the signe too, that is to wete, ye body of Christ that is hidÂden vnder the accidentes. For the sayde bodye, if it bee referred to the visible lykenesses of breade and wyne, is the thyng self [...]: and in case ye haue respect to his boÂdy misticall, it is a signe. Another thynge also there is (sayeth he) whiche a man can by no m [...]anes saye to be a signe, but to be the thyng onely, that is to weete, the body misticall, because it is so signifyed, that it is a thing present and no more a signe of any other or ferÂther thing to come. The rest of the wordes whiche are sette before or after in the executing of these misteries he affirmeth to bee not of anye n [...]ce [...]sitie of the SacraÂmente, but to be onelye thankes geuynge and prayers enterlaced. And yf ye demaunde of them how s [...] great a body maye possibly be conteyned in suche a litle piece of breade, they aunswere that it is no [...] by the waye of quantitie, nor yet as other thinges that doe fyll vp a roome or a place, or (as they terme it) *definiti [...]ely,* that is to saye, by circumscription of place, but by the waye of substaunce, and *sacramentally* as they cal it. Neither doe they take it for thinges contrarie to reason that in this Sacrament two distincte bodyes should be conÂteyned in one selfe place. For they are constreined to take that for one of theyr posions and conclusions. For emiddes the accidentes of the breade there is a thing of quaÌ„tite [...], [Page iii]

yea and the same of quantitee corporal. Agayne they thynke it nothing agai [...]st reasoÌ„, that one self body be verely in dinerse & soÌ„dry places at once. And graunt they do, that a man of full groweth and statu [...]e, (as Christe was on the crosse and as he shall come to iudge the world) is in veray true dede (though inuisibly) conteyned not onely in a litell cake of breade, but also in the very least piece therof. Many thynges mothere might yet be here brought in coÌ„cernyng this sentence, but thus muche I thynke to be sufficiente for our discoursyng at this time.

Who so requireth any ferther to knowe of this mattier maye seke it in the *Maister of the sentences* in the places aboue cited with his expositours innumerable.

The ArguÂmentes for tra [...]substanciacioÌ„.

Now the Argumentes that they bringe for this conuersion or *transubstanciacion,* are these.

Fyrst & formost. The holy scripture doth enforce it. For in ye sixt of Iohn ye lord promised y^{t} he wold geue **i.** his fl [...]she not onely for the lyfe of the worlde, but also to be eaten: and added these wordes thereto: â €˜Except a manne eate my fleashe and drinke, my bloud, he shal not haue life.â€™

He moreouer affirmed hymselfe to bee the bread from heauen, yea and the liuely breade, whiche the faÂther hadde geuen, in which place he promised in playn wordes that he wolde geue hymselfe to be eat [...]n after the lykenesse of bread: and the thyng that he promised he did truely and vprightly perfourme, as the EuanÂgelistes do beare witnesse that it was done at his last supper. And that ye thing which is geuen to eate, is the lordes body, Paule doeth playnly shew whaÌ„ he saieth: â [Page] €˜Whoso eateth and drinketh it vnworÂthilye, shall be guiltie of the bodye and bloude of the Lorde. And agayne: He eateth and drinketh iudgemente agaynste himÂselfe in that he maketh not a difference of the Lordes bodye.â€™ But all the strength and pith of this argumente they auouche to consist in these wordes, in which it is sayd: This is my body: which wordes they wil iÌ„ any wyse to be

cleare & to haue no nede of any ferther exposicion or declaracion. And to vs (say they) for the reueÂ□ence y^{t} we oughe to the word of God, it is behouable to beleue the wordes. For the Euangeliste Mathew Marke, and Luke doe with a full consent agree vpon those wordes, yea and the Apostle Paule also in his former Epistle to the Corinthians. And onlesse it were a mattier of great weyght and importaunce, and so to be taken as it souneth without any ferther or other circuÌ„staunce, the Apostles wold neuer with so greate concorde haue agreed among themselues. That if it were a thing lawful with tropes, that is to say, with figurate maners of speakynges to defeact or auoyde it: than shal nothyng (saye they) be safe ne sure for the Heretiques but that they wyl corrupte it with counÂ□erfaicte exposicions.

ii. Secondarily such propos [...]cioÌ„s as these, This is my body, ought so to be taken, y^{t} the former part of the clause, & the later part, doe represent & specifie one selfe thyng: and that the whole proposicion or clause be (as in the schoole terme it is called) *Identica,* that is to saye, of suche [Page iiii] sorte, that one and thesame thynge is ment and signifyed by bothe partes of it, except there be some thyng founde commyng eyther before or after in the processe of it, that muste driue vs to some trope or allegorie, whereas in this place is founde no suche thyng. Yea and in case a maÌ„ vieu rightly as he should dooe the processe that foloweth: it rather calleth vs backe to the simple and playne vnderstandynge of the wordes as they lye. For thus goeth the texte forthe: Whiche is deliuered for you. And manifest it is, that the very true and selfe body of Christe it was, that was deliuered for vs.

Thirdly suche thynges as by nature and kynde **iii** are distincte thynges, and (as the Logicians in theyr terme call it) *disparata,* that is to saye, so disseuered, that their natures disagree, and haue some conÂ□rarietie one to the other, as (for example) a manne, a horse, and a stone: al suche thynges (I say) are of suche rate y^{t} it cannot by any meanes be truely sayd, that the one is the other. For it cannot in any manner of speaÂ□yng be truely

sayed that a man is a stone, or a stone is a man. And that breade and Christes body are of this rate, that is to saye, are thynges of two distincte and contrarie natures, no man nedeth to doubte. Wherfore it shall neuer be true to saye of breade, that **iiii.** it is Chistes body. And therefore whan the lorde proÂ□ouì„ced these wordes, This is my body, it must of necessitie be, that the substaunce of bread was gone.

Another reason also that is made, is this: In saying This is my body, Christ did not without a due coì„sideracion vse this word, is, whiche is in graì„mer a verbe substantiue, that is to saye, it playnly [Page] signifieth being, & it is of ye present teì„se, y^{t} is to say it signifieth yâ€¢ tyme that is no we presente. For els he might euen asÂ□well haue sayed: This signifyeth or betokeÂ□eth my body, or, this repr [...]seì„teth my boÂ□y, or, this is a figure of my body, or, this is a signe and tokeì„ of my body, or he might haue sayed: This breade is my body. &c. all whiche maniers and phrases of speakynge forasÂ□uche as he did eschewe, the saying is to be playnlye taken as he pronounced it withoute any ferther addiÂ□[...]ion, circumstaunce, or menyng.

v. Furthermore if the substauì„ce of bread (saye they) shoulde remayne still than shoulde two soondrie subÂ□staunces yea & the same corporal substaunces of quaì„ Â□tie be together in one thyng & shold enterchauì„geably ent [...]r and p [...]rce the one through the oth [...]r, whiche inÂ□onuenience is taken awaye, by puttynge and aduouÂ□hing of transubstanciacion.

vi. Agayn. There should be no small peryll towarde, l [...]ast the people should fall into ydolatrie. For wheras the body of Christ is to be adoured and worshipped, in case ther should any bread there remayne, thaì„ shold the breade also be adoured and wurshipped, which to do w [...]re ydolatrie.

vii. Agayne. It semeth to be a thynge not well stanÂ□ynge with the dignitie of Christes bodye, y^{t} it shoulde in this wyse be coupled or mengled either

with bread, or with wyne.

viii. They also take an argument out of the forme, the nature and the ordre of doing sacrifice. For if the body of Christe be offred vp by [Page v] the mynister: it is necessary that he haue it there, and that he there presente it vnto the sight of God, excepte we will saye that he offereth no more but a thyng onely signifyed and betokened or a thing represented vnder a shadowe.

ix. After all this they roare with an open mouthe that auncient fathers are altogether on theyr syde.

the fathers are cited for transubstanciacioÌ„.

And afore al others they cite *Irenaeus,* who in his .v. booke sayeth thus: Whan the cup beyng mingled and the bread beeyng broken dooeth receiue of the woord of God, there is made the Sacramente of Christes bloud and body. And afore in his fourth boke he sayed in a manier the selfe same thing. *Tertullianus* also sayeth in the fowerth booke that Christe of the breade taken into his handes, and distributed vnto his disciples, made his owne bodye. And *Origines* vpon Matthew in the twenty sixt chapitur, saieth: This bread which God the soonne confesseth to bee his owne body. &c. *Cyprian* in his Sermon of the Lordes supper, saieth: This common bread beeyng cha [...]nged into fleashe & bloud, procureth lyfe. And eftsons in the same SerÂ□mon: This breade whiche the Lorde gaue vnto his disciples beeyng not in fourme and similitude but in nature chauÌ„ged by the almightifulnesse of the wor [...]e, became fleashe. *Ambrose* in his fowerth booke of the saÂ□ramentes. Breade it is before the wordes of ConseÂ□cracion: but as soone as consecracion is come to it, it is of breade made the fleashe of Christe. And many thynges mo of lyke sorte he hath in his litell traictises of the Sacramentes. *Chrisostomus* also in the sixtienth Homelie of the Sacramente of Eucharistie, whiche Homelie is to be found in the sixth tome of his weorÂ□kes as thei bee nowe sette foorth, aff [Page]

Ir [...]neus.

Tertullia.

Origines.

Cyprianus.

Ambrosius.

ChrisostoÂ□mus.

[...]rm [...]th this SaÂ□rament to beelyke vnto a piece of waxe put into the fyer, where no part of the substaunce of waxe remaiÂ□eth, but is all together made lyke to the nature of fyÂ□r. And euen so ([...]aieth he) by this substaunce of ChriÂ□tes bodye, the breade and the wyne is coÌ„sumed clene awaye. *Augustine* also in the prologue of the twentye .iii. Psalme saieth, that Christe bore and held vp hymselfe in his ow [...]e handes whan he did at his last supper inÂ□titute and ordein this Sacrament. And in the .xc. and eight Psalme, expouninge the wordes, *worship ye the stoo [...]e of his feete,* he auoucheth that the [...]eash of Christe is to be worshipped in the Sacramente. Whiche wer not a thyng of ceÌ„gruence, if th [...]re wer bread still remainyng in the Sacramente. Also in the third booke of the Tr [...]ni [...]ie he affirmeth that there can not any Sacrament bee made, but by vertue of the spirite weorkyng together with the woorde. *Hilarius* also in h [...]s sixth boke of the Trinitie, affirmeth Christ to bee in vs after the veritie of nature, and not onely through the agr [...]eablenesse of will: and aduoucheth vs at the Lordes bourd truely and veraily to [...]ceyue the woorde beeyng become f [...]ashe. Leo Bishoppe of Rome in his twoo & twentieth Epistle to the ClerÂ□ge and people of Constantinople wry [...]eth in this maÂ□ner: R [...]ceyuyng (sayeth he) the vertue and strength of heauenly meate, leat vs passe and bee turned into the fleash of hym, who became our fleash. Thei aduouche furthermore that *Damascenus* is ful and whole on their syde. *Theophilactus* also is brought in of them, who dooeth in moste plain termes make mencion of *transubÂ□tanciacion.* Now as for *A [...]selmus* and *hugo de Sancto Victore,* who haue been wryters of a later tyme, there [Page vi] is no doubte, but that thei bothe are aduouchers of *transubÂ□tanciation,* wherefore thei allege aswel the auncient faÂ□hers as the newe to make all on their syde.

Augustine.

[...]ilarius.

Leo.

ThrophiÂ□actus.

Thei cite ferthermore general councels, that is to wete, the councell that was holden at *Ephesus* againste the Heretique

The councel Ephesine.

Nestorius, where *Cyrellus* an auncient faÂ□ther of the churche was present and chiefe president of the councell. And the same *Cyrillus* hath many thynges concernyng this matier. And emong all other thinges he chiefly affirmeth that we beyng made partakers of the holy bodye, and of the precious bloud of Christe, dooe not nowe receiue common fleashe, nor the fleashe as it wer of a sanctified man, but fleashe that dooeth veraily sanctifie and make holy, and that is nowe beÂ□come the verai propre fleashe of the verai soonne selfe. Thei allege morouer the councell of *Vercels* holden vnÂ□der Leo Bishop of Rome the nynth of y^{t} name, where the Archedeacon *Berengarius* was condemned, of whose recantacion it is also mencioned in the decrees, in the title *de consecratione,* that is, of consecracion in the second distinccion, and in the fowerth of the sentences. Besides this thei bring in for theì„ the Romain councel Lateranense, holden vnder Innocentius Bishoppe of Rome the third of yâ€¢ name, who maketh:plaine meì„tion of traì„substaì„ciacioì„ in the Decretalles, in the title *de TriÂ□nitate* in the chapitur that begynneth thus, *Firmiter. &c.* and also in the title *de celebratione Missarum,* that is, of the celebracioì„ of Masses, in the chapitur thus beginning, *Cum Martha. &c.* The councell also holden at *Constance,* wher Wi [...]lief was coì „demned because he denyed this *transubstanciacion.*

Cirillus.

The councel of Uercels.

The couì „cell la [...]erane [...]se

The couì „cell of Constaì „ce

xi. Thei cite in lyke manier [Page] for theyr parte, (as the [...] affirme) the consente of the whole churche, wherwith *Duns* was so throughely moued and persuaded in the fowerth *of the sentences,* that a though transubstancion could not by any scriptures or argumentes bee firmeÂ□d and euidently proued yet he gaue ouer and graunÂ□ted it, because he would not bee against the consent of the churche.

Du [...]s.

xii. And hereto they frame a wonderous great and large argumente gathered of the almightifull

power of God, for that he is able to dooe muche greater and higher thing [...]s then this.

xiii. Thei bring in also many soondry miracles, that haue at times ben shewed for testimonie of this truth: as for examp [...]e: that this Sacram [...]nte in the handes of Gregorie bishop of Rome did at his prayers turne into a fyng [...]r of fleashe: and that there hath at someÂtymes in this Sacrament appered a litel preatiechild: and a [...]so that this Sacramente beeyng for the nonce pricked with sharpe thinges, hath at tymes dropped bloud.

xiiii. Thei ferther talke many thinges of Christes bod [...] glorified which body the Apostle Paul [...] in this his former Epistle to the CorinthiaÌ„s calleth a spirituÂall bodye, wherby thei would fain shewe and declare, that Christe might verai well do suche a thyng, as to deliuer vnto vs his bobye couered: and as it wer hidÂden with sensible accidentes.

xv. Thei yet ferther allege and brynge in for their purpose, that it is not put in the greke simply and oneÂly. This is my bodye, but this article, the, is put thereto, so that it is sayed in Greke not [...] alone, but thus, [...], as if ye should saie [Page vii] in EnÂglishe, the bodye of me. And the Grekes dooe euer coÌ„ Âmonly vse to adde suche articles, whan they will proÂperly and effectually signifie or expresse the thyng that thei speake of, whiche phrase of speakyng by articles, the Latin men haue not, but our Englishe toung, and the moste parte of other toungues haue them.

xvi. Thei go yet ferther, and allege, that Christ made promise vnto his Apostles, saying: I Wil be with you vntill the ende or consummacion of the worlde. Whiche wordes (saye thei) are not to bee referred to his godhead onelye, (for the Apostles theimselfes knewe that point well enough and doubÂted nothyng of it) but because thei wer sad and heauie for his bodily departure, therefore he comforteth theÌ„, saying that he will bee present with them afterwarde, euen in his body too.

xvii. Besides the premisses, in case *transubstanciacion* should bee taken awaye, and breade there

remayne, than forÂasmuche as the sayde breade cannot bee the bodye of Christe: there should bee leaft onely a significacioÌ„: and in this case, the Sacramentes of the newe law should not haue in them anye thynge that were not to bee founde in the Sacramentes of the olde Lawe. For the olde Sacramentes did conteyne a significacion of Christe too. Yea and if a man haue respect to the outeÂwarde lykenesse or semblaunce: the sayd olde SacraÂmentes wente muche more nerer to the liuelye signiÂfying or fyguryng of Christe, then dooeth breade and wyne. For their brute beastes were kylled, and the bloud of thesame was [Page] [...]hed foorth, whereas in bread and wine there dooeth no manier suche thing happen.

xviii. And forasmuche as Christe promised in Peter that the feith of the Churche should not faile, and forÂasmuche as the said Churche is the moste derely beloÂued spouse of Christe: it semeth to them a wonderous case howe he hath of so longe continuaunce leafte the Churche in this Idolatrie, and hath not in so longe whyle reueled and shewed the trueth of the matier aÂgaynst so great an abusion.

xix. Thei argue f [...]rthermore in this manier. If the substaunces of breade and wyne beeyng conserued & still remainyng, the trueth of the thynges, can not bee there present, (as it is afore concluded:) than shall there bee nothyng more found ne had in the Sacrament, theÌ„ in other common meates and repastes. For in them al so the feithfull shall well vnderstande the significacion of breade and wyne. And thus the dignitie of the SaÂcramentes, perishe and come to nothyng.

xx. Finally thei allege, that the worde of God ought to haue his ful strength and power inuiolably conserÂued & kept: whiche if it bee taken away, than doeth not *transubstanciacion* remaine. *Ambrose* in his treactise *of the saÂcramentes,* affirmeth the woord of God, to bee a woord of suche operacion and weorkyng that the bread and wyne both remayne still thesame that they bee, and yet bee chaunged into another thyng. Which wordes one *Algerius* a writer of late time enterpreteth and exÂpouneth in

Amb [...]ose.

the seuenth chapitur of the first booke of his weorke that he wrote of this sacramente: saying, that the bread & the wyne remaine stil as touching their acÂ□cidentes, and are chaunged into an [Page viii] other thyng, or inÂ□to a bett [...]r thyng, as touchyng their substaunce.

But now it behoueth vs to see by what arguÂ□mentes and reasons on the contrarie parte, this senÂ□tence is clerely defeacted and vtterly made void. Firste and formoste the holye scripture purporteth that here is breade: Ergo it is not true, that the substaunce therÂ□of is chaunged into another thyng.

Reasons aÂ□gaynst tra [...] subs [...]anciaÂ□tion.

The Euangelistes auouche and affirme that Christe toke breade, and brake it, and gaue it to his disÂ□ciples [...] and Paule dooeth fiue soondrie tymes make exÂ□pressemencioÌ„ of it callyng it euery where by the name of breade. First he saieth: Is not the breade whiche we breake a Communion or parÂ□ticipacion of Christes body? And in thesame place. All we are one breade, and one body, which coÌ„municate of one bread. In another place. As ofteÌ„ as ye shal eate this bread, ye shal shewe the Lordes death vntill he come. Also, whosoeuer shal eate this bread and drinke this cuppe of the Lorde vnÂ□worthilye, shall be guiltie of the bodye and bloud of the Lorde. Lastly. Leat a maÌ„ examine himselfe, and so leat him eate of that breade, and drinke of that cuppe. Forasmuche as these wordes and saiynges of Paule are clere and open: therfore if an Aungel from heauen shall preache other doctrine, accursed bee he.

The fyrst a [...] gumente.

Paul doeth [...]iue s [...]nd [...]e times cal it b [...]ead.

i. Corin. x.

i. Cor. xi.

In dede I could here haue brought in, that is ofÂ□en and in soondrie places of Scripture [Page] mencioned of breakyng bread: but yet because I se that suche phrase of speakyng maye be taken in another sence, as it wer spoken of the vulgar and common foode of people, as for example,

To breake breade a coÌ„

Âmon ph [...]ase of the HeÂbrues.

in the fiftie ninth chapitur of the prophet Esai: Breake thy bread vnto the houngry: and in the fowerth chapitur of the Lamentacions of Hieremie. Their litel babes craued breade & there was none to breake it vnto theì„: therfore I leaue out all suche places, & will allege for this purpose none but strong reasons and substanciall. Forasmuche therfore as the places of Paule aboue ciÂted are plain and euident, thei ought to bee taken accorÂding to the playn woordes without any ferther gloÂses or addicions But some make a sophisticall cauillaÂcion that it is called by the name of breade because of the natures whiche are chaunged, and (to vse thesame phrase of speaking that suche sophisters dooe) thei afÂfirme thesame to be a denominacion *a termino a quo* that is froì„ the point that it came fro: that is to saye, it hath the name of breade because it was once breade, and now chaunged from breade or out of breade. And for confirmacion herof thei allege other lyke places out of Scripture: As whan the Serpent that was made of Aarons rodde deuoured the Serpentes of Pharao his *Magians* or wisemen, whiche thei also had made of their roddes, it is sayed in the Scriptures, that AaÂrons rodde deuoured the Serpentes of the *Magia [...]s* Also man is in diuerse and many places of Scripture called *yearth,* because that mans body was fyrst made therof, Also the woman was called of Adam, a bone, of his [Page ix] bones, and fleashe of his fleashe, because God fourmed and shaped hir therout. But these and all oÂther lyke obieccions are made in vaine. For in the holy scriptures is conteyned open and playne mencion of these conuersions, so that the necessitie of the storie and of the woordes enforceth & driueth vs to suche tropes that is to saye, to suche phrases of speakyng, and therÂfore we admitte and receiue them. But nowe leat these felowes likewise on their part first declare and proue out of the holy scriptures suche a conuersioì„ or chauì„ge to bee made, that is to wete of breade and wyne into the body and bloud of Christ: and than will we grauì„t and yelde vnto

A sophistiÂcal obiecciì„.

A [...] auì„swere to the obiecciì„ afore goyng.

them the abouesaid tropes also, which is, that it is called breade not because it is breade still, but because it was breade afore. And to thesame effect and purpose it is, that thei ferther allege. If a maÌ„ had geuen me wyne, which wyne did immediately weaxe soure, I hauyng in my punch [...]on or vessel thesame beÂ□ng now turned into vineagre, might verai well saie: This is your wine not for that it is wyne at this preÂ□sent, but because it had been wyne to fore. But there of the conuersion of wyne into vine agre the sense of taÂ□styng dooeth iudge, whiche thyng in the sacramente doeth not happen, where neither any of the fiue senses nor any reason, nor yet the holye Scripture enforceth vs to confesse or graunt any suche coÌ„uersion or chauÌ„ge to bee made. They obiect also another place out of the second chapitur of S. Ihons ghospell. Whan the maister of the feast had tasted the water that was now made wyne. &c. Wherby thei well declare & proue the wyne newely made of Christ by miracle to kepe yet styl [Page] the name of water. But the Euangeliste did not saye *water* and there leaue, but he sayed, water now made wyne. But in al the holy scriptur [...]s they shall not fynde anye suche declaracion conÂ□cernyng the Sacrament, that the breade is saied to be conuerted or chaunged into the body of Christe. Thei take also their refuge sometimes vnto the sixth chapiÂ□tur of Ihon, so that thei affirme the Apostle in the places aboue cited to name it breade, not wheaten breade, nor any other common breade, but the Lordes body, whiche in the sixth chapitur of Ihon is called by the name of bread, where Christ saied: I am the bread of life. But agaynst theÌ„ it maketh that Paule saieth: The bread whiche we breake, is it not a participacion of Christys bodye? Whiche cannot conueniently agree with Christes body, that it should bee broken, forasmuche as it is written: a bone of hym shall ye not breake. But these so fewe and high witted men, althoughe thei haue fouÌ„d in the sixth chaÂ□ptur of Ihon that Christe

A [...]other soÂ□phis [...]ical obÂ□iection

The auÌ„swer

Another obiectioÌ„ ".

The answer

The m [...]teriall b [...]eade of the SacraÂ□ment.

called himselfe *breade,* yet where will thei finde (I beseche you) that he hath at any tyme called hymselfe *wyne*? For in this supper the one parte of the Sacrament is called wyne, although by a strauì „ge manier of speaking, as appereth in those woordes in the gospell expressed: I wyl not from hensefoorth drinke of this frui [...]te of the vynetree. c&. And it is a thyng out of doubt to all men lyuyng that o [...]te of the vine trees is produced & brought foorth, not accidentes, but the substaunce of wine. Morouer by this reason it should be vtterlye mad [...] frustrate & voyd that is with a great & [Page x] general agreemente spoken of the aunciente fathers which is, that by these outwarde and materiall tokens of this Sacrament, is signified and represented the misticall bodye of Christe [...] by lyke reason as breade is made of the mele of many cornes of wheat, and wyne is made of the iuice of many grapes together, whiche thinges in the accidentes haue no suche veritee. For the accidenÂ□es of wheate or grapes do [...] not yelde bread or wine, but the substaunce of them. Now dooe we not a litle meruayle at suche manier of men, who if at any tyme thei heare vs bryng in for oure parte any suche lyke places, as for exaumple. The soì„ne was Christ: The lambe or the hoste is the passeouer. Circumcision is the couenaunte: with other like plac [...]s: by and by they crye with an open mouthe y^{t} suche manier allegories serue nothyng for this place: and now th [...]imself [...]s dooe on euery syde bring bothe tropes and allegories euen by whole heapes. Thei ferther allege that breade is here taken for euery suche thyng as maye conueniently bee eaten, as in the HeÂ□rewe toungue. *LEHEM* is taken for al kynd of meat. But clere agaynst theim make the Euangelistes, who restreygne this kynde of meate, and referre it to bread onely. An other sorte dooe imagine that by the woord breade are signified onely the accidentes and figure or fourme of breade. But these men harpe altogether vÂ□on one stryng that thei firste begonne withall: and ye verai same poynte that is yet in controuersie and not

A confirm [...] cion of the au [...]swer aÂ□re goyng.

Another obÂ□eccioì „.

LEHEM.

The answer

agr [...]ed vpon, thei take as a thyng fully graunted vnÂto them: whiche is, that the accidentes are there withÂout a subiecte, whiche point [Page] their part had been firste to proue. And as for miracles are not to be heaped vp together without a necessitie.

The second argumente.

An other argumente is. The olde fathers had the same Sacramentes that we haue, and yet emong theÌ„ there neded not any suche *transubstanciacion,* that either the stone, or the water that flowed oute of the stone, or y^e^ *Manna* shoulde suffre any *transubstanciacion,* whiche thyng at that could not bee dooen. Wherfore suche *transubstanciation* is not requisite to oure Sacramentes neither. The first proposicion and parte of this arguÂment we reade in Paule, whiche is, that the fathers of the old lawe and we had one and the selfe same meate. But our aduersaries saie naye, and wil y^t^ our SacraÂments bee vtterly and many soondrie waies distinct and differyng from the misteries of the olde fathers: Whiche thyng we also graunte vnto theim, as well for the diuersitee of the outwarde and materiall signes, as also for the difference of the tymes, and for certain other propertees. Neuerthelesse as touchyng the maÂter or substaunce of the Sacramentes, whiche wer receiued of the holy patriarkes, we saye, that it was vtterly one and the verai same meate, and the veraie selfe drynke, with the matier or substaunce of our SaÂcramente. *Austen* wryteth vnto *Marcellinus* of the diuersitee and diff [...]rence of these Sacramentes, that to a manne, hauynge anye sparke of fine witte in his heade it maie suffise that it was conueniente that Christe were with one sorte of Sacramentes foreÂshewed whan he was yet to come, and with another sorte of Sacramentes to bee declared after he was come.

Another obieccion

The auÌ„swer

Sac [...]amenÂtes of the fathers vnder the old law and our SacrameÌ„tes to bee all one.

In whiche place *Austen* semeth onely to [Page xi] haue regarde to the difference of the tymes. Also

thesame *Austen* in his litell traictise of the vtilitie and profite of dooynge true penaunce, writeth in verai plaine woordes, that the olde fathers whan thei had *Manna,* did eate the self same thyng that we dooe nowe eate. For (saieth he) thei didde eate the selfe same spirituall meate. And what is it to saye the selfe same, but that it is thesame whiche we also dooe eate? And for that it might to some persone appere and seme a thyng vnconuenient, that we shoulde haue no more nowe then the Iewes than had, he stil beateth vpon the testimonie of Paule aboue alledged, to whom (saieth Austen) it was not enoughe to saie, that the olde fathers had a spirituall meate, but he thought it good to adde moreouer and saie, thei had the same self meate that we dooe rece [...]ue, to thende we should vnderstande that the said old faÂ□hers in their *Manna* did eate thesame thyng, that we dooe eate, and therfore he added this terme, *the selfe same meate.* &c. Neither doeth it make any thyng againste vs that certaine affirme him to speake of a spirituall eatyng, because that the Patriarkes didde beleue in Christe to come.

First b [...]cause these felowes ca [...] not vpon any sure foundacion es [...]ablishe their carnall eatyng of Christe.

And Secondarily for that the olde fathers didde not onely beleue in their hearte in Christe to come, but did also receyue a token and signe of the thynge whiche thei beleued, that is to wete, *Manna* or *Water.* Wherefore the thing didde not passe by feythe oneÂ□ye: and so Austens sentence and sayinge standeth styll in his force, that the meate of the olde fathers was not onely spirituall as [Page] ours is, but also the selfe same that we eate, Neither is it of any great force or effecte if thou obiecte out of thesame *Augustine* vpon the thirtie seuenth Psalme, in the Prologue, wher he putÂ□eth difference betwene the newe and olde SacramenÂ□es: where he semeth to assigne three pointes of diffeÂ□ence. First, that in the one a Salueour is promised, and in the other he is geuen. And afterward he saieth that our Sacramentes are more easie, fewer in numÂ□re, more full of maiestee, and more blisseful. And at last he addeth,

that the others wer as toyes or iapes in childrens handes: but in our Sacramentes to bee conteyned some thyng of more vtilitee and substancialnesse. And these circumstaunces are to bee vnderstaÌ„ded as touchyng the first point concernyng the promissioÌ „ of Christ to come. But not withstaÌ„dyng that thei had not yet in verai dede receyued him i [...] [...]eashe: yet neuerÂtheIesse to the fathers beleuyng in the said promission, he was spiritually geuen to meate. But our SacraÂments are saied to geue Christe, euen because thei teÂstifie that he is come already, and is no more to be looked for as though he wer not come. Now that our Sacramentes are fewer in noumbre, it is a thing cerÂtain, and also, that thei are more easie then the old SaÂcramentes. Thei also signifie and reproseÌ„t a more maÂgestie, because the woordes that are spoken be more oÂpen and plain, then thei wer in the old Testamente. Now as for ye happines of ours is a great dele more, so that we are in a great dele better case with our SaÂcram [...]ntes, then the olde fathers wer with theirs. For we are free froÌ„ the yoke of the ceremonies: and we liue altogether growyng to the last houre and ende of the world, and are vndoubted more nere vnto the [Page xii] kyngÂdome of Christ. Th [...] holy ghost also dooeth now in this later tyme more plentefully abounde, and the Churche or holy congregation is in this tyme larger then it was than, wherof Christ saied in the ghospell to his disciples. Many kynges & Prophetes haue desired to see the thynges that ye see. &c. The Sacramentes morouer of the law, wer as a man might saye, as to yes or iapes in the childreÌ„s handes: because it behoued the rude tyme of the old faÂthers to be exercised and trayned vnder a greater nouÌ„ Âure of ceremonies, vnder soondrie elementes, & vnder manifold waies of nourturing and framing, euen as children haue commonly muche more businesse in breaÂkyng and trainyng, then elders haue. But by all these circumstaunces it is not concluded ne proued that the Sacramentes of the olde fathers (at the leste wyse as touching the thing and substaunce of the misterie) had not thesame thynges conteyned in them, that our SaÂcramentes now haue.

For *Cyprian* in the third Epistle of the second booke hath these wordes folowyng: Oure Lorde Iesus Christ offered the self same thyng, that *Melchisedech* had offered, that is to wete, breade and wyne, that is to saye, his bodye and bloud. *Augustine* also in the sixtenth chaptur of the ninetienth booke againste *Fausins* thus saieth: Oh in how great an errour thei ierre & swerne, whiche thynke that because the signes and sacramenÂtes are chaunged, therfore the thynges selfes are dyÂuerse and not all one. And in the one and tweì „tieth chaÂptur of the twentieth booke of the same weorke. The fleashe and bloud of this [Page] sacrifice before the comming of Christe was promised by Hostes and sacrifices of likenesses: at the tyme of Christes passion it was geueì„ in verai trueth: and euer sens the asc [...]ndyng of Christe into heauen, it is celebrated by the Sacramente of his memoriall. The same *Austen* in the twentye sixthe trai [...] Âtise vpon Ihon sayeth: Those Sacramentes wer diÂuerse and not al one in the signe: but in the thyng that is signifyed, thei are eguall and euen all one. Thesame *Austen* a litell after: Thesame meate than (sayeth he, & the same drinke: but that was to suche as vnderstood and beleued it: but to them that vnderstood it not, that same was than onely *Manna,* and that same was than onely bare *Water* and nothing els, but to the beleuing and feithfull, it was euen the veraisame that it nowe is. For at that tyme was Christ yet to come, but now he is come: To come, and comed alreadie are distincte wordes: but Christe is bothe than and nowe, all one: And *Bertram* one of the wryters in these later tymes thus wryteth. Yet neuerthelesse that our aunciente faÂthers of the olde lawe did eate the selfe same spirituall meate that we dooe, and dranke the selfe same spirituÂall drinke that we now dooe, Sainct Paule dooeth earnestly affirme. But thou wilte peraduenture aske this question: whiche selfe same meate and drinke? UeÂrily ye veraiself same which the people of the beleuing sort doe at this day eate & drinke in the Churche or coì„ Âgregacion. For it is not leefull in any wyse to vnderÂstande that thei should bee diuerse or distincte meates and drinkes, seyng that one and the

Cyprian.

Augustine.

Bertram

selfe same Christe it is whiche did bothe than fede with his fleashe, and geue drinke of his bloude to the people in the wilderÂesse, and [Page xiii] baptised in the cloud and in the sea; & dooeth now at this present in the Churche and congregacion of the beleuing sorte fede the people with the bread of his bodie, & geueth theÌ„ drinke of ye water of his bloud. And thesame *Bertram* not many lines [...]nsuing saieth in this wyse: A wondrefull matier truely, and a thyng aboue the reache of mannes capacitee reason or estimaÂcion. He had not yet taken the nature of man vpoÌ„ him: he hadde not yet tasted death for the saluacion of the worlde: he had not yet redemed vs with his bloude: & yet the olde fathers in the wyldernesse didde through spirituall meate, and drinke inuisible, eate his bodye, and drinke his bloud, as the Apostle Paul witnesseth where he cryeth. The selfe same spirituall meate. &c. And thesame *Bertram* anon after saieth in this manier: For the selfe same Christe whiche at this daye doeth in the feithfull congregacion through his almightifull power spirituallye turne breade and wyne into the fleashe of his body and into the liquour of his own bloud: the self same Christ did at that time inuisibly weorke *Manna* that was geuen from heauen to bee his bodye, and the water powred doune from heauen to bee his owne bloud.

The thirde argument against tranÂsubsta [...]ciaÂcion.

We se ferthermore that in the sacrament of bapÂtisme is geuen the holye ghoste, and the remission of sinnes: and yet can we not saye that the holye ghoste & the remission of sinnes lye secretly hid in the waters. Yea and in baptisme we putte on Christ vpon vs: and yet dooeth no man saye that the water suffreth anye *transubstanciacion.* But the aduersaries allege Christ to bee after one sorte in the Sacrament of his supper, and after another waye in baptisme, whiche poynt I wyll not denie, so that thei [Page] graunte hym to bee in baptisme too. As touching the manier of Christes beeyng in the SacrameÌ„tes, my plain mynde is, that Christ in bapÂtisme is geuen to vs, as a mediatour, and a reconciler and (to speake in a more

Another obÂ [...]ccioÌ „.

apte time) a *regeneratour,* that is to saye, as o [...]e that begeatteth vs of newe: and in the Sacramente of his supper he is distributed vnto vs, as a meate and a foode.

The fourth argum [...]nte.

Moreouer these *transubstancioners* doe with their *tranÂ□ubstanciation* crepe verai nere to the trope and manier of speakyng of the Heretiques of *Marcions* secte. For thei saie: It semeth bread & looketh lyke breade, and yet is none, whiche selfe same thynge *Marcion* the Heretique did saie of the fleashe and body of Christe, that it was not a body and fleashe in verai true dede, but did oneÂ□y appere to be a body and fleashe, and yet was none.

The fifthe a [...]gument against tranÂ□ubstanciacio [...].

Christ is no iugler, neither doth he mocke or daly w^{t} our senses. But whan he was arise again from death to life, he proued & declared his resurreccion by our seì„ Â□es. Fele my body (saied he) & loke wel vpoì„ it. For a spiÂ□ite hath not any fleashe & bones, his Apostles might haue saied: We fele it, & we se it, it appereth fleashe, & it is like a body: but yet it is not fleash in dede. And so Christes profe had ben nothing worth, w^{t} the whiche he would haue it tryed y^{t} his body was not a fantastiÂ□all bodye, but a verai body in dede. And that he had resumed & takeì„ again his verai owne body, & not any other manier body he declared by a plain profe shewed to ye yie by printes & holes of the nailles, & by yâ€¢ open hole in his side. The which argument & profe of ChriÂ□tes making should be of no strength at al nor effect, if ther wer yet a place left for such iugling castes, as ye aduersaries wold haue here in this matier of yâ€¢ [Page xiiii] sacrameì„t.

The sixthe argumente.

The fathers also & old writers dooe hold y^{t} Christ was very maì„, because he had ye properties & accideì„tes of mans nature: as for exaì „ple, because he huì„gred, slept wouì „dred, was sory, wept, & suffred; which argumenÂ□es wer nothing worth at al, if suche

accidentes be not sufficient profes, y^{t} where suche accidelì„tes be, there is al so a substauì„ce to whoì„ thesame be accidelì„tes: as if a maì„ caì„not argue thê °: thesame forme or fashioì„ which was woì„t to be in bread: doth yet remain, thesame tast, & the same colour: ergo it is bread. For the Heretiques will not d [...]nie, but grauì„t, y^{t} Christ was hungry, y^{t} he slept y^{t} he woì„dred, y^{t} he wept, and y^{t} he suffred: but wheì„ you will therupon coì„clude, y^{t} he was verai maì„: thei wil deÂ□e your argumeì„t. For thei wil saie y^{t} these properties might be fouì„d in Christ, though a substauì„ce to which thei should appertaine (I meane mannes nature) wer not there present in hym.

In obiecciì„ of the aduersaries.

Thei saie vnto ye fourth argumeì„t coì„cerning *Marcion* y^{t} he might take occasioì„ of his errour out of ye ghospel, wher it is writeì„ of Christ y^{t} he walked vpoì„ water asÂ□ell as it had ben vpon land & neuer weat his fote, he was lifted vp into heauen, & escaped froì„ ye Iewes hanÂ□es y^{t} thei could not se him: & yet ought not those plaÂ□es [...]saie thei) to bee blotted out of the ghospell for the daungerous vnderstanding of the saied *Marcionites.*

The auì„swe [...]

To whoì„ we make auì„swer, y^{t} it is described in ye gosÂ□els y^{t} Christ did worke these kinde of myracles once or twyse & no more: but ye holde y^{t} these miracles bee wrought coì„tinually w^{t}out any intermission. And the thinges yâ€¢ are writteì„ in ye holy scriptures we haue not imagined nor inueì„ted of our own heade, and therfore ought we not to be blamed or [Page] accused as geuers of y^{t} or any other lyke occasion. But in suche as we inuente of oure owne brayne, in suche thynges as we expounde after our owne fansie, and suche thynges sette foorth to bee holden for a doctrine not hauing Goddes woorde exÂ□ressely for vs: then had we nede to bee well aware, leste we open a gappe, and minister occasion to HereÂ□ques.

The seuenth argument against tranÂ□ubstanciacion.

Morouer by this meane of *transubstanciacion* the naÂ□ure or propertie of a Sacrameì„te is clene destroied for *Austen* writynge vpon Iohn saieth thus of it: The woorde of God commeth and is to the elemente and so becommeth it a Sacramente. It is the nature of a Sacramente to bee made of these two thynges. But after these mennes myndes, the el [...]mental thynges (as breade and wyne) be gone: and than ought Austen not to haue saied. The wordes come to the elemente: but he should rather haue sayed the woordes take awaye the elemente.

The eighte argumente.

What proÂ□portcion a [...]d reason there is of the signes and the thinges in this SacraÂ□mente.

And when thei put awaye the natures of the eleÂ□mentes [...] the analogie that is to saye proporcioì„ and reason of their significacion is cleane destroied and comÂ□eth to nothyng. Bread dooeth therefore signifie the bodye of Christe, because it fedeth and maketh strong and is a great sustenaunce to mannes life, which proÂ□pertee and operacion we can not attribute or applye the accidentes of breade [...] as to witnesse of it, or to the taste of it. Again in that that many cornes or graynes bee put together and so breade made of them: there maye bee a significacion in it to represent or signifie a bodie mystical and suche significacion can not bee conÂ□eyned in the whytenesse or the taste, or the other acÂ□cidentes of breade. Wherupon it was that Paule sayed: we beeyng many folke are one lofe or one bread and one bodye: because we bee partakers of one loffe or breade.

[Page xv]

The propo [...]cion of the outwarde signes to the thing

In baptisme, water is called lauachre or founteine of regeneracion or (as ye might saie) of a second byrth: and because the substaunce of the water dooeth still reÂ□mayne: it agreeth verai well, which thyng would not so well agree with the accidentes of water.

Now where Christ saied This is my bodye, the aduersaries takyng away the substaunce of bread and wyne, dooe

muche abuse the latine verbe substanÂ□ce, *Est,* and muche contrarie to the propre significacion that would haue *est,* to signifie *transubstanciatur* is chaunÂ□ged in substaunce, or to stand for *conuertitur,* whiche is in Englishe it is coì„uerted, or for *transmutatur,* it is chauì „ ged for whiles thei are in pronouncing those woordes of the Lorde: This is my body: the breade is not yet all this whyle Christes bodye. Wherefore if thei should take *est,* in his true and propre significacioì„: they should speake that thyng, whiche is false and not true. Which consideracion haue moued and driuen some of [...]he schoole men to hold and affirme that the verbe, *est,* should bee takeì„ for one of these verbes: *fieri,* to be made *mutari,* to bee chaunged, or *conuerti,* to bee turned.

in baptisme.

The nynthe argumente.

Morouer, this power and strength and efficacie to chaunge the substaunce of breade in to fleashe thei attribute to those fewe woordes of the Lorde: so that as often as the saied woordes be repeted or rehearsed, so often is thesame chaunge of *transubstanciacion* made. And yet haue thei not any one woorde in all the holye Scriptures of any suche thyng to bee dooen, or that it maie so bee [Page] dooen. That if any other maì„ should proÂ□bunce thesame woordes whiche Paule, Matthewe, Marke, or Luke doe recite: yet would thei not thinke y^{t} ther wer any consecracion made. For thei bynde al the strength and force of the mat [...]er to the wordes of their *Canon,* that is to saie, of their rule of their massyng. But this we doe certainly knowe, that the Sacrament is than had, whan we do those thinges which Christ did and commaunded to bee dooen. But Christ didde not onely speake the saied wordes: but he also gaue thaì„kes he brake bread, he did eate bread, and gaue bread vnto others to eate. And where we bryng in nowe manye circumstaunces that wer dooen: al these pointes euery one of them doe concurre and renne together to make ye veritee of the Sacramente: neyther oughte any one pointe or iot of the premisses to bee omitted or leafte vndoen.

The tenthe argumente.

I leat passe here to saye that thei knowe not

whether the *consecracion,* is accomplished and made perÂfeicte with the woordes of Christe, or by prayÂers.

Theuleueì „th argumente.

Morouer, thei put theimselfes forth, to a great daungier. For an euell prieste and suche an one as wer a deceiptefull merchaunte, might passe ouer those woordes of *consecracion* and recite neuer a one of theim, or might chaunge theim, or els might turne them a coì„ Âtrarie waye.

The twelft argumente.

Farthermore wher these woordes require that the Minister whiche should consecrate must haue (as thei bee woont to speake or to call it) a certaine intencioì „ or purpose to make the body of Christ of it: he might yet haue his mynde rennyng vpoì„ some other matiers, and thynke nothyng at all [Page xvi] vpon any *consecracion* whiles his mynde w [...]r so wandering. He mighte also perÂchaunce bee of the mynde, that he would not haue any suche *consecracion* to bee made, or to come to passe.

The .xiiii argume [...]te against tra [...]substanciacion.

Th [...]i dooe also by puttyng this *transubstanciacion,* fall into many vnreasonable inconueniences and suche as thei can by no meanes wynde out of. For they hold that one same selfe body maye be in infinite and innuÂmerable places to gethers and all at one tyme.

The euas [...]oì„ of the s [...]ra [...] Âsubstan [...]iaÂto [...]ers.

But to helpe saue all thyng vprighte, thei allege for themselues that this maketh nothynge agaynste them nor is any disauauntage vnto theì„. For (saie thei) though Christes bodye bee there: yet it is not there *per modum quanti,* that is to saye after the maner of bodyes hauing their [...]ull quantitee of bignesse and stature. And this must nedes be a woonderous matier, howe thei can holde and mainteine that a bodye it is, and a body hauing a quantitee and bygnesse, and that it is verailly and really there presente, and yet not after the manier of bodies hauing quantitee. And forasmuche as thei putte and holde it as a doctrine

that Christes bodye is there veraily and really present, and corporalÂ□y presente, and carnally presente (as their te [...]mes be) but not pres [...]nt locally (that is to saie, occupiing suche ful roome and place as other bodies of quantitee do:) what is he that can not perceiue and vnderstand, that all those gloses are thinges imagined & inuented oneÂ□y for to bee euasions and stertynge holes from good argumentes and reasons that are to the contratie?

An obiecciolì„ of the aduersa [...]i [...]s.

Thei make an obieccion, y^{t} this is not a thyng so vnÂ□ossible. For yâ€¢ humaine & mortal body of s. Ambrose, [...] god doeth create in the bealies of the eaters and drinÂ□ers of those holy cakes either fleagme or some other natural humour, suche as maie be turned into bloud: wherewith the parties [Page] maie bee fed and nourished in their bodyes.

A miracle of S. Ambrose bodye.

The fiftelì „th argumente.

If it should so chaunce, that this Sacramente should be burned, (as in the time whan *Hesichius* liued, it was) as himself writynge commentaries vpon the third booke of Moses called *Leuiticus* witnesseth, (and the selfe same thing hath *Origenes* also writing vpon the same booke:) than will the [...]e vndoubtedly some ashes be [...] left of the burnyng of it, and so should a certain substaunce be produced and made of accidentes, whiche haue no substaunce theimselfes.

Hesychius.

Origenes

The sextelì„th arg [...]mente.

It maie also chaulì„ce y^{t} wormes or some kind of verÂ□in maie be egendred of this *consecrated* bread: and thalì„ also thei will saie y^{t} suche substaunce was pro [...]u [...]ed or brought forth and made of accidentes. How beit some of thelì„ (as thei be bold and aduent [...]rous) dooe feigne and deuise that the former substaunce of bread which was therin before the *consecracion,* doeth in suche ca [...]e [...] reÂ□urne again by miracle: and so maie the saied vermyn (saie thei) happen to come of it. But if it belefull in this sort to multiply & to feigne miracles:

thaÌ„ euery man that lusteth, maie easily become a profunde clerke in scripture. For he will haue a miracle in store for [...]uery strong argument that shall be made against hym, so that he will haue an euasion & stertyng hole, from al suche reas [...]ns as s [...]all bee brought against hym.

The .xvii. argumente.

Besides this, thei are not o [...]ely busie with miraÂcles: but also th [...]i dele with captious and deceipt [...]ful subtilties of sophistrie: as namely [Page xviii] *Duns* beeyng driuen to a narowe streight to aunswere concerning the pronouncyng of those wordes, This is my body, & to tell what thyng it is, that is mente, and limited, or specified, by this worde this, & wherunto this word this, is in that saying referred, or what it dooeth imÂporte: at last after muche a dooe he aunswereth, that it is a particular thing or porcion of a substaunce y^{t} coÌ„ teineth in it a certain generalitie of a good large exteÌ„t, and that the thyng that is imported by this woorde, this, is the verai same thyng in effect and in menyng, y^{t} foloweth after: so that ye thing signified, imported, and limited, by this woord, this, and these wordes, my bodye, are (saieth *Duns*) all one thyng, and haue no manier of difference betwene them, sauyng that the woordes are placed the one before the other, and so in that behalfe, are soondrily conceiued in our reason. &c.

Duns.

The wordes of DuÌ„s are these. AliÂquod siÌ „guÂlare iÌ „diuiduum general [...] oris substantiae, quod cum praediÂcaro idem r [...]ferr, aut pro eodem (vt loquuntur) suppoÂnit: neq differunt inter se quae signifiÂcantur per

But see I praie you, into what thynges, & howe ferre thei ieoperde, and yet for all that, thei can not so esÂcape. For they haue not tolde yet, what is limited and imported by the word, this, when it is saied: This is my body, Fisher late Bishop of Rochester wrote, that in this and suche lyke proposicions or sentences, whan one thyng is turned and chaunged into another thyng, it is not vnconuen [...]ente or any thyng agaynst reason, that by the woorde, this, there bee limited, signifyed, and imported the thyng that it was before

the chaunge. And after that sorte he admitteth this clause, This is my bodye, that by the woorde, this, there is signified and imported the breade that it was before the consecracion, and y^{t} thesame bread is chaunged into Christes body, whyle the residue of ye woordes, that is to wete, is my body, are in proÂ□nouncing. But [...]han saie I agayn, that the proposicioÌ„ or sentence, this is my body, is not sette foorth in his due fourme y^{t} it ought to be. For in y^{t} case, it ought to haue ben sayed, [...]his is made my body, or this is chaunged into my body: For els it is not (saie I) a right nor an apt manier of speakyng, to saie: this is my body, seeyng that by their owne confession and grauntyng, it is not his bodye, vntyll ye resid [...]e of the woordes bee all spoken, and perfeictlye pronounced euen to the last syllable.

subiect [...] Ì„ & praedicatuÌ„ „, nisiper var [...] as concipiÂ□ndi ratioÂ□es.

[Page] *Fisher BisÂ□hop of RoÂ□chester.*

Some men holde that Christes bodye is reallye ioyned with the signes and the materiall stuffe of the Sacramente, that is to wete: with the substaunces of bread and wyne remayning still in the Sacramente. And that sorte of men dooe thus argue againste *tranÂ□substanciacion* [...] What excellencie (saye thei) or priuilege hath the accidentes of breade, that is to saye, the whitenesse, the roundenesse, or the taste. &c. that thei can bee ioyned with Christes dodye, and the substaunce and nature of breade maie not so? Or what dignitee and priuilege haue the accidentes of the bread, which same priuelege maie not or ought not [...] euen aswell be attriÂ□buted and graunted to the substaunce and nature of the breade [...] And if it so be, that the accidentes maie reÂ□maine still, why than maie not also the substaunce of bread remaine aswell? Yea, & many of the olde fathers [Page xix] and writers dooe suppose, that the breade dooeth reÂ□maine in dede, yea and they dooe thereof take *a similitude* to shewe that bothe the natures, that is to were, the nature of man, and the nature of god,

The .xviii. ar [...]umen [...]e [...] aga [...] traÌ„ Â□ubs [...]anciaÂ□tion.

dooe verailye & truely remaine in Christe, and so remaine, that the one passeth not into the other. The myndes and verdites of whiche aunciente wryters w [...] shall here [...]nsuynge bring in, as shall apperteine, [...]che in their due places.

The. xix. argume [...]te. what thing it is that is broken iÌ „ the Sacrament

Thei fal also into another inconuenience, in which is neither rime nor reason (as the prouer [...]e saith.) For whan they breake the Sacrament, I demaund of theÌ „, what thing it is that is broken there? In this poynte thei stande in greate doubte, and some there bee, that hath sayed (as the *Maister of the sentences* witnesseth in the fourth booke) that the substaunce of Christes body it is that is broken there, but this opinion is disproued & ouerthroweÌ„ of the said *Maister of the sentences,* in that y^{t} Christes bodye is immortal, & therfore it can not now any more be subiect to any suche thinges as breaking, or to any other newe casualtees Some others againe there haue been, which haue affirmed that same breaÂkyng not to be a true breakyng in verai dede: but oneÂly to appere so to bee, and to seme so to our sight. But this saying also maye goe emongst the refuse, because we maye not of congruence appoynte or make in this matier a perpetual and an endlesse fashion of mocking and deludyng Christen people. But at last they saye, that it is nothyng but the accidentes onelye that are broken. And whereas they put and hold the quantitee that is in the Sacrament to bee a quantitee in manier onely *Mathematicall,* that is to saie, not reall nor materiÂall in dede, but separated and deuided from all materiÂall [Page] substaunce, that maie bee seen or felte, and consisting in our imaginacion onely and in our vnderstandyng, whiche quantitee if it bee diuided or broken in pieces, it is onely so conceiued in our reasoÌ„, & by vertue of our vnderstaÌ„dyng: these breakers of the Sacrament, do so breake the said quantitee that the partes & pieces ther of maie moste manifestly and moste euidentlye be seen to bee veraily and truely broken in dede, and soondred

Christes bodye is nowe past beeing subiecte to any breakiÌ„g or other caÂsualtees.

one from another.

The .xx. reasoÌ„.

It is reade in the Prophete Hieremy: Leat vs put woodde into his breade, which place is cited and rehearsed bothe of *Tertullian* and also of *LacÂ□anci [...]s*: and thei make this exposicion vpon it, that it was spokeÌ„ of the wood of ye crosse, which was put to Christes body, and these two wryters dooe hold, that the mencion whiche is there made of breade, is for beÂ□cause that with breade or through the vse of a certain breade, Christ would geue hymself vnto vs Christian people.

Tertullian. Lactantius.

The tranÂ□substanciaÂ□tours take the figures of the olde Testamente clene awai [...]

And the same twoo wryters dooe hold that in the Prophete Hieremies wordesis conteyned a figure, a signe, or a token of the bread of the sacrament, which breade whan these *transubstanciatours* dooe take awaye, & leaue behynd vnto vs, onely the figure or shape and fashion of breade, and not breade selfe: than they make one figure to bee a significacioÌ„ of an other figure: and so no substanciallnesse at al can be founde to appere in the mat [...]er. And ye selfsame thyng maie there be gatheÂ□ed out of that place, whiche is oftentimes alleged and cited of olde writers concernynge *Melchisedech* who brought foorth breade and wine, whose figure is not accordingly obserued nor kept of these men, whan thei put away the breade and the wine, [Page xx] and saie there is none suche there present in the Sacramente. And the same self thyng foloweth *[...]e panibus propositionis,* that is to saie, of the Shewe bread that was commaunded in the olde testament, in the .xx [...]iii. chapitur of Leuiticus.

The .xxi. [...]rgumente.

We will now eftsons brynge in for our purpose another reason takeÌ„ of baptisme. We did a litel before argue, that to make *baptisme* a true sacrament, it was not r [...]quisite that the substauÌ„ce of the water shuld be chaunged: and now we will make a reason by the veÂ□ai pa [...]ti [...]s selfes, whiche are baptised: of whome the scripture plai

what chaÌ„ge here is iÌ„

[...]ly saieth, that thei dooe cast of, and put awaie the olde man, and are regenerate, that is to say, newe borne againe: and yet is there not conceiued or imagined in the [...]m any manier *transubstanciacion,* that any of them are chaunged into an [...]ther substaunce of boÂdye. And yet yf ye aske a naturall *Philosophier,* how geÂneracion is diffin [...]d, that is to saye, what manier of thing generacion is: he wil auÌ„swer & say y^{t} it is a kind of natural mouing wherby a newe substauÌ„ce is gotteÌ„ & brought foorth. Wherefore it is nothing to be merÂuailled, that *Nicodemus* tripped and stumbled by misuÌ„ ÂderstandyngChristes woordes, in whiche wordes it was told him, y^{t} he must be new borne again. For whaÌ„ he considered & thought in his mynde, that there was a newe generacioÌ„ meÌ„cioned and talked of, for one that was a maÌ„ of perfect generacion & substaunce already, & so ferre striken in yeres [...]he staggr [...]d at the matier & began to be in a great doubt [...] That if we interprete or expoune the said regeneracion & newe birth, to be none other but a spirituall birthe and natiuitee: why canne we not abyde to dooe the same in this Sacramente [Page] of th [...]nkes geuing? and why dooe we not applye it all to a spirituall eatyng?

vs at our bapÂtisme.

Generacio [...] what it is.

Nicodemus

I haue a great fansie in this behalfe to ioyne togeÂther these two Sacramentes *of baptisme & of thankes geuing* because that ye apostle Paul in the x [...]i. chaptur of this Epis [...]le knitteth them bothe together whan he saieth: We all are baptised into one bodye, and all we haue drounke into one spirite: Neither dooeth it make your part any thing the stroÌ„ Âger, if ye wyl saye, that we are baptised into one body, meaning a body mystical: For Christ is not absent froÌ„ the mysticall bodie neither, forasmuche as he is the heade thereof. And Paule in another place in moste plaine woord [...]s saieth, that in baptisme we put on Christ vpon vs.

The agreaÂble [...]s of baptis [...]e & the sacraÂme [...]t of thaÌ„ kes geuing

The .xxii. a [...]gumente.

Furthermore we see that all suche men as write vpon S [...]ripture dooe bring in many thynges out of the sixth chapitur of Ihon concernynge this SacraÂmente of thankes geuing, yea, there is none of the old wryt [...]rs, whiche in declaryng the saied sixth chapitur of Ihon doeth not wryte largely of the Sacramente of thankes geuyng: Wherupon we frame and make this reason: Suche thynges as are there in the sayed sixth chapitur spoken either dooe belong to this sacraÂment, or els dooe not pertaine to it. If it doe noth [...]ng pertayne vnto it: to what purpose is it to cite the wordes of Iohn therfore, or to make any discourse of the Sacramente vpon those places? But if on the other syde it do [...] pertayne to the Sacrament of thankes geÂuyng: than forasmuche as the eatyng that is there spoken of, is onelye a spirituall eatyng, that is to were [...] through feith, and in [Page xxi] feith onely, by which f [...]ith ye veÂrai true bodye and bloude of Christ is r [...]ceiued and [...]aÂten: why should any manne bryng vp any other newe fashion of receiuing it, & im [...]gin a carnall eating, wher with thesame bodye should be [...] taken againe? For if we graunte that some godly and f [...]ithfull man doeth come to the sacramente: than shal these men be constreiÂned and driuen to saie, that he eateth Chris [...]es bodye twise, first with a spirituall eatyng in feith, and afterÂwardes with their carnall eating, which carnal eating thei haue not yet hitherto proued. And thus ye se that thei laye suche blockes in their owne waye, that thei cannot in anye true sense cite or allege the saied sentenÂces which are conteined in the vi. chapi. of Ihons gosÂpell concernyng the Sacramente.

The .xxiii. reasoÌ„ againÌ„st transubs [...]anciacioÌ„.

And besydes the premisses whiles th [...]i set vp a *transubstanciacion,* thei haue no lesse but eueÌ„ the same checke for their errour, theÌ„ yâ€¢ *Capernaites* had. For the saied *CaÂpernaites* also doe deuise in their mynde vpon, I can not tell what manier a corporall or bodily eating of ChriÂstes fleashe, from the whiche opinion and imaginacion Christe called them backe by and by, whan he saied, that his woordes

wer spirite and lyfe, and that the fleashe profited nothing. Yea and ferther he did caste foorth vnto them an expresse mencion of his ascending vp into heauen, saying: what if ye shall se the sonne of manne ascendinge vp into heauen, where he was beÂfore? but these men saie that thei are nothing of the opinion that the *Capernaites* were of. For the *Capernaites* (saie these men) did thinke that Chistes fleashe should bee cutte and mynced in pieces, and shoulde bee toren with mens teeth: and therfore it stoode againste their stomakes, and thei did abhorre the thyng. But of the speciall imaginacion of the *Capernaites* (whatsoeuer it wer) our men cannot haue any perfecte knowlage: but a verai lykely matier it is, that the *Capernaites* did carnally vnderstand the matier. And therfore thei wer admonished with mencion of Christes ascendinge vp into heauen. Why dooe not these men than take suche lessons for their instruccion out of that place, whiche dare affirme and saye, that thei eate Christe both carÂnally and corporally? what doeth it skill or what diffeÂrence is it, whether one take Christes bodye by piece meale; or whether he swalowe it down al whole, if he mene the thyng carnally & fleashly, as y^e^ *Capernaites* did?

The errour of the Cape [...] naites conÂcer [...]ing the eat [...]ng of Ch [...]is [...]es fl [...]as [...]e.

[Page]

In obiecciòn„ of the aduersaries.

The answ [...]

This also commeth now in place to bee consideÂred, that Christ saied vnto his Apostles, a litell before his passion, that he would leaue the worlde, and wold departe a waye from theim: which woordes of Christ should bee safe, if he wer still remayning here emonge vs by chaungyng of the breades substaunce into the substaunce of his owne fleashe, as th [...]se men woulde haue it. Thei haue customably vsed to aunswer, that Christe leafte the worlde as concernyng the state or propeties of mortalitee, and of familiaritee with morÂtal men, and of bodily conuersacion. In these are good

The .xxiiii. argumente against transubstanciac [...] on.

Christe leaf [...] the worlde. An obiecciòn

subtil and fine puinctes of sophistrie but thei make nothyng at all for the purpose. For when Christ had spoken these wordes: Philip aunswered: Loe nowe thou speakest plainely, and without any parables. But yf Christes woordes wer to be vnderstanded after your mynde: and interpretacion: his talke hadd been darke, and his wordes spoken in parables. Morouer, if [Page xxii] Christ doe in suche sorte tary & remaine corporally w^{t} vs in the sacrament: than by the same or lyke reason he maie also tary both in our hertes and al so in vs. Therfore he might euen by himself in his owne persone haue rewled and gou [...]rned the churche after his ascension, and yet stil vnto this daie, & might haue stande corporally with his Apostles, and haue been present with them, after his asc [...]nsion. Yet neuerÂ□helesse he saied that he wold geue theim another that should bee with theì„ in his stede, menyng that he wold sende downe the holy ghoste, whiche holy ghoste had not been necessarie, if Christe all togethers both in his godhead and manhood wer here present, as these meì„ would haue it. For seeyng that his fleashe and bodye is in euery one of vs, yea and also his godhead is preÂ□sent with vs by a certaine communitee (as their owne doc [...]rine is: he might haue wrought by his owne perÂ□sone [...] without any inspiracions or admonicions of the holy ghoste.

”.

The answer

Marie the mother of Christe beyng a moste blisÂ□sed virgin, whan she had heard of the Aungell that yâ€¢ soonne of god shoulde bee incarnate, and shoulde take the nature of man vpon hym, and that she was choseì„ to conceiue & to bring forth ye soì„ne of god: she thought in her minde yâ€¢ these thinges wer verai straunge & woì„ Â□erful. And therfore she demaunded of the Auì„gel how this thing should bee doen. Than forasmuche as this chauì„ge of bread into Christes body is no lesse worthy to be weighed, nor is no lighter theì„ ye misterie of Christes incarnacion & natiuitee to bee borne of a virgin: it is a matier woì

The .xxvii. argumente.

Some merÂ□ueiling or soì„ question, shoulde

be made in the scripture aÂbout t [...]aì „subs [...]anciacion.

„derous yâ€¢ there is not in yâ€¢ holi scripture either suì„ woì„dering or els some questioì„ made about it. [Page] Neither is this beleuyng of *transubstanciacion* commended vnto vs in any the writinges either of the EuangeliÂstes, or of the Apostles: though it be a ma [...]ier of great weyght and importaunce. Neither dooe we harken or passe vpon some mens wordes, whiche saie, that the question was moued before in the sixth chap. of Iohns gospel. For thei wil wrest or turne away the auì„swere which was there made of spiritual eatyng, to this saÂcramentall eatyng, which sacramental eating thei put to bee muche differing froì„ that other spiritual eating.

An obiecciì„

Therfore that question and aunswer, maketh all on our syde: but it nothyng profiteth these men, who doe feigne another maner of eatyng muche differyng from that spirituall eating For thei imagin this carÂnall eating wherof we now talke.

The answer

There folowe also other inconueniencies and vnreasonable thinges of these mens feigning or inuencioì„. For Christ said: I wil that where I am, there my seruaì„t shold be also. And this he spake more then once or twise to his Apostles, and it is reade in the reuelacion of Sainct Iohn (called the Apocalipse) of certain Martirs: *Sequunt [...] dum quocum que ie [...]it*: that is, thei folowe hym whether soeuer he goeth. Wherof it might be argued and concluded that this chauì„ging from one substaunce to another substaunce, as from bread into fleashe, shoulde not onely bee into Christes bodye, but also thesame should redound towardes all the Saintes also, that is to saye, all holy persones. Wherwith if thei be offended, leat them on gods beÂhalfe lea [...]e Christ in heauen with his Sainctes, and holy ones, or els the Sainctes will folowe after hym because that whersoeuer he becometh, thither doe thei also folowe hym. But than saye thei: And so [Page xxiii] we doe: we leaue Christ in heauen visible, and in his

The .xxvi. argumente.

maiestie and glorie: but yet we put hym here in the Sacramel„t inuisible. And than as concernyng suche thynges as bee obiected of Sainctes and Martirs folowinge Christe, thei saye, that it is al true, as touching Christ so f [...]rrefoorth as he is visible in heauen in his glorie & maiestie. But this aunswer standeth vpon a weake & rotten foundacion: for it supposeth that the bodye of Christe, beyng but one bodie, maie bee in many places at one tyme, whiche thing the auncient fathers & wriÂ□ers denie. It presupposeth also, that Christe is w^{t} vs as touchyng his bodye and fleashe, whereas Christe sayed, that as touchyng those thynges in that behalfe he would sende another in his stede, meanyng the holy ghoste.

Neither can thei by their reason auoyde but that Christe had two bodyes. For at the Supper when he had taken breade in his handes, if thesame breade had by *transubstanciation* ben chaunged into the substance of Christes body: than should it folow and bee true, that himselfe should with his owne bodye haue borne and caried his owne bodye: and so should ye nedes graul„t, that one and the selfesame body it was that did beare and holde it in his handes, and that was borne and holden in his handes and yet can it not by any reason or possibilitie be true, that one and thesame bodye is bothe the doer and the sufferer in respect of one thyng, and bothe at one tyme. And thus we see into what [...]nÂ□conueniencies thei cast themselfes. Thei bee woont to bryng for their parte the woordes of *Austen,* vpon the Psalmes, whiche wordes of Austen are, that Christe bore himselfe in his owne handes. But if that place bee well considered, whiche is vpon the threescore and thirtenth psalme. It is there writen that he bare hymÂ□self in his own handes: *quodam modo* that is to saye, after a certaine manier, or after a sorte or fashion: & so much do we graunt. For he bore and helde in his handes the Sacrament

The .xxvii. argumente.

How Christ beareth him el [...]e in his owne hades and how he eateth himÂ□selfe.

An obiecciol„ of the aduersaries.

[Page]

The a [...]swe [...]

of his bodie: but he did not beare ne hold his verai true bodye, *proprie et reasiter,* that is to saye, properly and really. And here might one bryng in agayne these menne also, that by their reason, forasmuche as Christe receiued the SacrameÌ„t and communion with his Apostles, it should folowe that Christ didde eate hymselfe. But herunto this was wount to be their auÌ„swer. These thinges are exercises of our feith. But we saie vnto them againe, that we haue ferre other manier seÌ„teÌ„ces of the scripture, wherin our feith may exercise it s [...]lfe: rather then in such thinges as are of manÂ□es fantasticall deuise and inuencion. We beleue that the soone of god was incarnate of a virgin, that he was borne of a virgin, that he suffered for vs, that he died, that he was raised vp from death to life again, & that he ascended vp into heauen, with many thinges more of suche lyke sorte, in which our feith dooeth sufÂ□ciently and aboundauntly exercise it selfe.

[...]n obieccioÌ„.

[...]he answer

The true exe [...]cises of ou [...] feith.

And forasmuche as this chaunge from substauÌ„ce to substaunce can not with our senses be altered vnto, neither mannes reason can vnderstande it, neither exÂ□perience dooeth teache it: how shall it be perceiued? I knowe y^{t} ye will saye, y^{t} it maie be vnderstaÌ„ded & coÌ„preÂ□eÌ„ded or conceiued by feith. But in case ye matier must go by feithe, that same feithe cannot bee had without gods word, & iÌ„ gods word ye haue not one iot for you

The .xxviii. argumente.

Morouer wheras Christe made this [Page xxiiii] sacrament of twoo partes, y^{t} is to wete, his bodie for one parte, and his bloud for the other parte: it doeth by thesame thyng appere plainly enough, y^{t} the matier muste not bee taken or vnderstanded by this kynde of *transubstanÂ□iation.* For in the real [...] and carnall bodye of Christ: these twoo partes be not deuided or soondred the one from the other. But a poore shifte thei haue and a stertyng hole: & thei saye, that there is as muche

The .xix. argumente.

An obieccioÌ„.

conteyned in any one of these two partes: as ther is in yâ€¢ other parte. In dede we heare theim thus affirme & this to holde: but ye wordes of scripture doe not teache any such maÂter, but onely at ye bread there is mencion made of ye body, & onely at ye cup, there is bloud perticulerly meì„ Âcioned & specified: but thei haue yet a ferther aunswere to obi [...]ct against vs, which is as touchyng ye bread, yt by the strength, and vertue of the wordes, there is a *transubstanciacion* of bread into Christes body or iì„to Christes fleashe merlye and really and of it selfe: and then yt bothe the bloud and the soule & the deitie or godheade of Christ do folow after, euen as a shadow is wonte to go wt the body in the Sunshyne. And than also concerning the cup, thei saye, that by the strength and verÂue of the wordes, there is first of all and properlye a mere *transubstanciacion* & chaunge of the wine into bloud: but afterwardes the body foloweth withall, and is there also, and the solle, and the deitee or godhead, euen by thesame reason and waye as the bloude and solle and godheade didde folowe with the *transubstanciacion* of the bread into Christes body, as is afore sayed.

Another obÂeccioì „.

The answer

Per co [...]coÂmitanciam.

Against co [...] comitaunce that the schoole men speake of to be of traì „substanciacion.

Whiche the schoolemenne in their terme dooe saye to bee dooen *per concomitantiam,* as yf ye should saie in Englishe) by a necessitee of folowyng afÂer, so that euen lyke as a bodye cannot goe into the Sunshine, but that the shadow of thesame body must nedes folowe and goe withall: so canne not the bodye (saie thei) bee but the bloud goeth withal: nor ye bloud be, but yt the fleash & bodye goeth wtall. And thus by this their subtill and fine sophisticall manier of speakyng, th [...]i make Christ not so wyse nor prouident, as he might or should haue been in that that he deliuered and gaue in twoo soondrie partes, no more then is in either of

[Page]

Per concoÂmitanciam.

thesame partes seuerally conteined. And oute of their owne feynyng and imaginacioÌ„ it sprang, that afterwardes thei deuided ye sacrameÌ„t, & by ministring vnto the laye people the one parte of the Sacramente onely, thei perswaded the same and made them bele [...]e, that thei receiued as muche in that one parte, as if thei had receiued both partes of the Sacrament according to Christes institucion. It maie also ferther be saied aÂgainst theim, that by this their inuencion and imagiÂnacion, thei open a wyndoore, and dooe minister occaÂsion to many opinions of straunge feyned doctrine. For there is none opinion, nor no pointe of doctrine whereunto thei maie not tye and linke an infinite sorte of thinges w^t^ their terme of *concomitaunce* afore mencioÂned. And (as we saied before) it would therby folowe that all the Sainctes are present in this Sacramente for as much as thei coÌ„tinually froÌ„ time to time follow & awayte vpon Christ. But one argument and reason there is, sufficient an hable enough wherwith to beate theim from their purpose: whiche is, that this is a point of their owne inuencion and teaching, but the Scripture hath not, made ne dooeth make any mencioÌ„ of any suche [Page xxv] geare.

The .xxx. reason aÂgainst tranÂs [...]bstaunciacion.

Another false and ilfauoured opinion also folow eth this saied *transubstanciacion,* in that thei haue supposed and thoughte, that after the receiuynge of the SacraÂmente, the Sacrament did remaine still, and that the breade or the likenesses of breade did really and veraiÂly conteyne Christes bodye in it. Whiche thing not to be so but muche otherwyse, we proue by the vse of the other Sacramentes, where al the whole matier doeth co [...]siste onelye in the accion and dooyng: Whiche accion finished the sacrament doeth by and by cease, and doth nomore remaine a sacrament. First in *baptisme,* As sone as one is baptised in water accordinge to Christes woordes and ordinaunce: and the accion of baptisme once accomplished, it ceasseth immediately to bee a saÂcrament. And thesame thyng was lykewise in *circumciÂsion.* For that sacrament also had his strength and verÂtue for so long tyme, whiles it was in doyng

and no longer. Neither will I disdeigne or thynke skorne for the proufe herof to take which thei themselfes calle sacramentes, as confirmacion, (whiche we haue vsed in Englishe to calle bishopping,) and also the sacrameì„t of extreme vn [...]tioì„. (Which we haue accustomed to call enoylyng,) and also the sacrament of penaunce. With other like sacramentes, all whiche sacramentes we see to take place onely for the tyme whyles they bee in doÂ□yng, and no longer. But they bee wonte to saye that this sacramente of thankes geuynge muste bee in this behalfe excepted. But how reasonably and howe LoÂ□gician lyke the aduersaries so saye maye easely bee vnÂ□erstanded. For seyng that all the partes of other lyke exaumples and sacramentes [...] graunted, and an excepcion made of that same thing onely which is in doubt [Page] and controuersie: Who seeth not, that it is vnconueniÂ□ntly doo [...]n, and onely to defeacte out argument with a blyndcinque (as the common prouerbe sayth?) For it is in a manier as muche as yf one would graunt the firste partes and membres of an argumente: and yet deny the conclusion that by good reason must necessarily folow of thesame.

SacramenÂ□es are no longer SaÂ□amentes, then whyle thei are in doyng.

An obieccioì„

Thauì „swere

And by reason of this transubstancion beeyng suche a straunge and monstreous matier, as the lyke hath neuer bee [...] heard of, the chiefe purpose and finall ende that Christe sette forth to vs in holy scripture, is stopped and letted, which vndoubtedly was, that we should haue Christe and his deathe in remembraunce and in vse [...]mongst vs. For as the matier is now vsed all these mennes myndes is altogether occupied and bestowed in beleuyng of this transubstanciacion. Yea and some priestes ye maye see, whiche, whan thei come to ministring of the communion, they harpe alÂ□gether vpon this onely string, to beate into mennes heades to beleue this onely poynte, leattyng passe oÂ□er matiers and vses of this

The .xxxi. argumente.

The chiefe end and purpose of the sacramente of thankes [...]eu [...]n

sacramente, whiche are muche more necessarie. *[...],*

And because of this toye and fond imaginacion, the receyuyng of the Communion, is more s [...]dome vsed then it should bee. For whan that toye and fanÂ□asie of transubstanciacion was once sonke and settled in mennes headdes, thei begonne streightwayes to thynke this in th [...]ir myndes: If Christe bee yonder bodylye and euen in verai fleashe couered with whiteÂ□esse and suche other accidentes of bread: howe can we be better occupyed then in goyng to the temple to see, to wurship, to praie or call vpon Christe, to [Page xxvi] light canÂ□els before hym, and to doe suche other thinges wher with we maie shewe foorthe the louynge hartes that we haue towardes Christe. Of the whiche opinion if thei had not been, but had thought it to bee (as in dede it is) onely a sacramente: thei shoulde haue perceyued that thei coulde receyue no profite or commoditee of it, but by receiuynge it in the Communion: and so should theyr myndes haue been muche more enflamed and enkiendeled to the receyuynge of the communion which is the veray true and onely waye to fulfil & acÂ□oì„plishe Christes institucioì„ coì„cernyng this sacrameì„t.

The .xxxii. argumente.

The often takyng of the commuÂ□ion is le [...] Â□ed by supÂ□osing a traì„ substanciacion.

Ferthermore, ye must call to your remembrauì„ce and consideracion, that the tyme of Christes humilitie in whiche he abased and humbled hymselfe so lowe, is now past and gon. He reigneth nowe in heauen, and he hath now a name whiche is aboue all names. Therfore, what nede was it to bryng hym down againe, by meane of transubstanciacion (as touchyng the boÂ□ye) into the mouthes and bealyes of suche as receiue the sacrament of Communion? I knowe that thei bee wont to say, that Christe taketh no hurt nor derogacion therby, nor he taketh no filthinesse nor vnclennesse. I graunt that Christ can take no hurt ne derogacion: but yet is it not fit nor comely for Christ,

The xxxiii. argumente.

An obieccioì„ of the adu [...] saries.

to be holdeÌ„ so long vnder the sayd accidentes (as thei saye he is) so long as thesame accidentes remain still in theyr perfeccion, and as sone as thesame accidentes are dissolued or perished, the bodye of Christ immediatly to passe & vanishe a waie, (as thei say it doth.) But how coÌ„meth it to passe, yâ€¢ thei enforce and compel Christe daylye (& specially til .xi. or .xii. of the clocke, or till dyner tyme,) to come flighe [Page] down from heauen, and vp agayn conÂ□nually? But they allege that a maÌ „ ought to put suche fansies and thoughtes out of his mynde, whereas themselues do putte them into mennes heades with their car [...]all and fleashly *transubstanciacion.* If they might be brought to beleue, that we ought there to dooe all thinges spirituallye: ther would no suche maner fausie or thought entre into any mannes mynde.

ThauÌ „swe [...]e

The v [...]comly pulling dow [...]e of Ch [...]ist out of heauen eueÂ□y daye by tra [...]substa [...] ciacion.

An obiecciÌ„

And whiles thei holde this their opinion: that Christes naturall and fleashely body is present in the sacrament: I woulde aske this question: whether thei holde it for any suche menyng, that his fleashly body should perce or entre into our mynde, or els that it should conueye it self and perce into our bodye? Thei can not auouche that Christes fleashely bodye entreth into the mynde: For in the mynde or solle nothynge can bee receiued fleashely and bodily. That if thei will afÂ□rme Christes body to p [...]rce and entre into our body: we demaunde of them, what operacion will it worke in our body? and what effecte shall it weorke there? Thei will aunswere, that Christes bodye entreth into our bodyes, to the ende that a man maie be made holy thereby. But it is mete and conueniente that holynesse take his beginnyng fyrst of the minde or solle, and not of the bodye.

ThauÌ „swere

The .xxxiiii argumente.

SanctificaÂ□on begynÂ□eth of the [...]ll and not of the bodye

Thei will ferther saie, that a certain

The

strength and efficacie is thereby empriented in the bodye, throughe whiche efficacie the mynde is the better, and the bodye also is confyrmed and made strong. But if ye talke or mene of vertue, it is nothyng necessarie y^{t} it be brought to passe or wroughtby the meane of transubstancion, seeyng it maye be brought to passe euen aswell withÂout it.

.xxxv. argumente against transubstanciacion.

An obiecciol „.

[Page xxvii]

Thaul „swere

And the olde writers whan thei did setie foorthe and teache the nature and propertie of the sacrament [...]: thei sayed, that an vnbloudy sacrifice was here sacrifiÂced whiche thing wyll be founde ferre wyde, yf we holde that the verai true and corporal bloud of Christ is conteyned in the Sacramente. Neither dooeth that pointe satisfie this matier, that thei affirme the saÂcrifice to bee vnbloudy, in that that Christe is not kilÂled in it, neither is his bloud violently shedde or poured out. For though these thynges bee not doen yet the saÂcramente is not ministred (after their grosse and blunÂtishe opinion) without bloud. Wherfore it is playne y^{t} the old writers ment that onely a memoriall or remel„ Âbraunce of the true sacrifice is conteined in this sacraÂmente, and that there is here a spirituall receiuynge of the true sacrifice whiche spirituall receiuyng is comÂprehended and vnderstanded by feith onely.

The .xxxvi. argumente.

An vnblody sacrifice.

An obiecciol„

Thaul „swere

Beside this, they bee woont to saye, that the body and bloud of Christe bee vnuisible and not seen, but to the yie, but with whitenesse, moisture, and suche other accidentes of bread and wyne, leste we shoulde seme to eate rawe fleashe and to drynke bloud. But I would not thynke these men to saie that we doe not eate rawe fleashe, (how soeuer thei painte and colour the matier) yf their transubstancio [...] bee a true & a perfeict chaul„ge in dede of the bread into

The .xxxvii. argumente.

whether we eate rawe

fleash in the Sacrament

fleashe, and of the wyne, into bloud. For it is neither declared of theim, neither shewed in the scriptures: howe that same fleashe is boyled or rosted. And yet it was wryten in the olde testamente of the lambe of passeouer, (which was a figure of this sacramente) that no rawe thynge shoulde bee eaten of [Page] that lambe.

We se also, that in this matier of thankes geu [...]ng Christe did ordeyne and sette vp a sacramente, whereÂby it commeth to passe, that all thynges therein muste bee vnderstanded and taken sacramentally. Neither should ther bee in Sacramentes any thyng more eyÂther graunted or required: then to the nature or proÂpertie of a sacramente doeth apperteine.

It is mete that in the sacrameÌ „tes all thinges be taken saÂcramentally

Moreouer, yf we would consider what Christe didde at that his last supper: We should soone and eaÂsely perceiue the matier. It is sayed y^{t} he gaue his boÂdy. If we ferther aske this question: What manier a body did he g [...]ue? thei can shape no readie answere to escape w^{t} out a foile. Some seme to saie, y^{t} he gaue suche manier a bodye as he than had, whiche vndoubtedlye was bothe passible (that is to saye, subiecte to hungre, thurst, colde, and other tormentes,) and also mortall, (that is to saye, subiect to death.) But suche manier a bodye (with suche manier properties as Christe had at that tyme) coulde not (as these menne dreame) bee fleashly and really conteyned in lytell cakes of breade. But some others (whiche thynke themselues men of a wyser sorte,) saie that Christe had in hymselfe a body bothe passible and mortall (as is aforesaid,) but yet thei saye, that in the breade he gaue his body gloryfiÂed and spirituall.

The .xxxix. argumente.

But than dooeth that saying make againste these menne, whiche we reade in the woordes of the Lord: This is my body, which is deliuered for you, and this is my bloude, whiche shall bee shed for you, by whiche woordes he playnlye [...]eweth [Page xxviii] and declareth hymselfe to mene the bodye whiche he

had than at that presente, and the bloude, which he vsed at that honre. For Christe had not these thynges glorifyed and vnpassible till after his reÂ□urreccion. But leat vs suppose that the matier wer as thei holde. Than dooe we thus argue. The state and properties of a passible bodye, and of a glorifyed bodye, be contrary the one to the other [...] so that they can not in one respecte bee in one bodye together and at one tyme: wherefore it foloweth, yf ye wyll haue bothe the sayed contraries of passible and glorifyed to bee in Christes bodye bothe at one selfe tyme: that ye make Christes body a double bodye.

The .x [...]. argume [...]te.

Experience also and the veraye hystories dooe [...]ewe vs, that this transubstanciation is not to bee graunted. For it is wrytten in the hystories, that Uictor the Byshoppe of Rome dyed of drynkynge poyson oute of the Chalice at his Masse. And Henry the Emperour receiued poyson by eatyng the breade of the Sacramente. If all thynges there bee chaunged by transubstanciacion, and nothynge there leafte remaynynge but onelye the accidentes. Howe coulde suche thynges as these haue been dooen?

The .x [...]. argume [...]te.

Furthermore we knowe that all Sacramentes bee made and doe consiste of two partes, that is to wete, of *matier,* and of *fourme* (as the veray aduersaries selfes are wonte to terme it in theyr Schoole terÂ□mes.)

Ma [...]ier.

Fourme.

And by the *matier* thei mene the [Page] outwarde signes or eleÂ□mentes and stuffe that goeth to it, as the breade and wyne in this sacrament. By the *fourme* thei mene that same that is added to the signes or elementes of bread and wyne by pronouncing of the wordes which make it a sacramente.

Nowe to our purpose, that that is made of two partes: ought not, nor can so caste away the one part, that nothyng but the onely accidentes of thesame shal remayne for than ye nature & propertie of the framing and ioyning together of the sayd matier and fourme in the sacramente should not be

obserued and kept. Wherfore the conclusion foloweth, that the substaunÂ□ces of breade and wyne muste needes remayne styll in the sacramente.

The mati [...]r of the sacrament caì„not bee caste aÂ□waye no more then the fourme.

And whiles thei thus ouer shoote themselfes for lacke of takyng hede, the body of Christ is by them deÂ□priued and spoyled of his quantitie, of his situacion and placyng, and of the distaunce and proporcionyng of the partes and membres of his bodye one from aÂ□nother, so that all his whole bodye must by that meaÂ□nes bee compelled and driuen to bee conteyned and enÂ□closed in a veray lytell piece of breade.

The traì„subÂ□staì„ciatoures depriue chris [...]es body of his qua [...]tiÂ□e.

This Sacramente is not onely sayed to bee the Sacramente of the body of our sauiour Christe, but also of the mistical body of Christ: Wherefore Paule in thissame his former epistle to the Corinthians saied: Ye bee the body of Christe, and also: We beeyng many, are one lofe and one bodye, all we that be partakers of one bread or lofe. And *Austen* in the tenth chapiter of the two and twenÂ□eth boke of hys woorcke [Page] entituled, *De ciu [...]ta [...]e de [...].* saieth, that Christian meì„ne dooe not offer sacrifice to the martyrs. But the sacrifice is Christes bodye, whyche bodye is not offred to the martyrs: for marÂ□yrs them selues (sayeth *Austen*) are Christes bodye misticall. Nowe therfore, seynge that this sacrameì„te doth comprehende and conteyne indifferentlye bothe bodyes, that is to wete, Christes owne body, and the body mistical tooe: euen as they be not wont to holde that the substaunce of the breade is chaunged into the substaunce of the misticall bodye: so it shall not be neÂ□cessarie to require, that the substaunce of ye bread be chaunged or turned into the bodye of Christe, seynge that thys sacramente is

Aus [...]en.

Quia ips [...] id sunt vide lice [...] corÂ□pus christi.

The breade is not cha [...] Â□ged into ch [...]istes body, no

said to bee the sacramente of both these two bodies indifferently.

more theÌ„ inÂ□ the bodye m [...]stical.

And of thys opinion it woulde folowe, that not onely the fayethfull and beleuynge sorte, but also the infideles that lacke fayth, may receiue Christes body, whyche thynge I haue at large disproued in an other place, wyth two sondry argumentes: the one that seeÂ□ynge Christes bodye canne not be deuided from hys spirite, it would then folow that the vngodly or wicÂ□ed lyuers dooe receyue the spirite of Christe also.

The .xliiii. argument.

Secondarelye, that where as the Infideles be as dead personnes (as touchyng the inwarde man) they vtterlye lacke the toole or instrument, wherwith they shoulde receyue spirituall thynges. And *Austens* saiÂ□ynge is playnelye, that no folke, eate Christes bodye: sauynge suche as are of Christes body. And *Hierome* in the two and twenty Chapter of hys fourth booke vpon Ieremy sayth: And where the prophet bringeth in and sayth. They shal not eat & drinke, &c. it is to be vnderstand the bodie and bloud of our sauiÂ□ure. For in that place he spake of herityckes, and the same Hierom also in the threskore & sixt chapter vpon Esai. And as longe as they be not holy both in bodie and in spirite, they do nether eate Christes fleashe, nor drynke Christes bloude. And a numbre there be in the olde aunci [...]nte wryters, of suche lyke places as these.

[...]sten None reÂ□ [...]iue ChriÂ□tes bodye but suche as are of ChriÂ□tes bodye.

[Page]

Ierome

And where as they do ofte tymes in thys matter brynge forth manye myracles agaynste vs: men must not be so quycke, nor so lyght of credence, as to beleue euerye thynge. For myracles are not wounte to be brought forth, but bycause they be straunge thynges and wonderfull, by reason of whose seldom effect, and vnwonted comminge to passe: Goddes word maye be the more estemed and regarded. For at such times when suche miracles chaunce: menne be striken with a greate wonderynge. And thereby men

The .xlv. Argumente

are easelye or quyckely perswaded to regarde, and to beleue chriÂ□tes sayinges, and doctryne.

But in thys sacramente there is nothynge chaunÂ□ged as farre as our eye can iudge, neyther is there aÂ□ye suche chaunge made, as myghte prouoke vs to aÂ□ye wonderynge. Wherfore these traÌ„substantiatours seme in vayne to seke anye healpe for their purpose by myracles. A true matter it is in dede that the vyrgin Marye dyd conceyue of the holye ghoste: but she hyr selfe dyd perceyue and fele that so it was.

It is in vaiÂ□e for the transubstaÌ„ Â□iatours to seke healpe of miracles for their traÌ„ subtiatioÌ„

And in case any man haue at anye tyme bene conÂ□erted to Christe: they haue perceyued and felte that theyr mynde, and theyr lyfe hathe chaunged frome theyr olde conuersation.

But in thys Sacramente, there is not perceyÂ□ed anye one of these [Page] miracles whyche they feygne. Onelye they set out two wordes, but not one of them all canne be proued, eyther by anye reason, or by exÂ□perience, or by scripture.

Ye maye see moreouer, that loke what respecte or proportion there is, betwene the breakynge of the breade, and the deathe and passion of Christe. Euen the same respecte and proportion there is betwene the breade and Christes bodye.

The .xlvi. argumente against traÌ„ substantiaÂ□on.

But the breakynge of the breade, (as these menne theim selues graunte also) is a Sacramente and a sygne of Christes breakynge or sufferynge vpon the crosse, and yet there is no suche transubstanciation of the same, into Christes passion, y^{t} the breakyng of ye breade shoulde make the sayde passion, or sufferynge of Christe to be really there present: therfore shal not the breade neyther bee chaunged into Christes bodye to make hys bodye carnallye presente.

And so, seynge that thys opynion hath nothynge in it but onelye pratlynge and babblynge aboute

tryÂ□es, and bryngeth men, as it were into a maze, that they canne not gette oute of, whan they are once in, it auayleth nothynge at al nor helpeth to the furderauÌ„ce of deuotion or godlines.

But nowe as concernynge the auncient fathers & wryters, it behoueth vs to see whether they were of the same opinion or no. *Irenaeus* agaynste the heryÂ□ykes called *Valentinians,* sayd: that the earthlye breade whan it taketh hys name of Goddes worde: is nowe no longer commune bread, suche as menne coÌ„m [...]nely vse to eate: but it is nowe made the sacramentes of thankes geuyng, which in yâ€¢ greke is called *Eucharistia.* Whyche *Eucharistia* [Page] or sacramente of thankes geuing is made of two partes, the one earthly, and the other heauenlye. &c. Here fyrste and formoste, he denieth not that the sacrament of thankes geuynge, called *EuchaÂ□istia* (as is aforesayde) is bread, excepte ye wyl make it, or suppose it to be suche commune breade, as men do communely vse to eate at theyr repastes. And afÂ□erwarde he sayeth, that the sayde sacramente doeth consyste of two thynges, of whyche two thynges, the one is earthlye, and that is the breade, the other is heauenlye, as Christes bodye. And lyke as the veritye is kept in the tone parte (that is to wete, as touching Christes bodye) euen so muste the veritye be kepte in the other parte also (that is to wete, as touchyng the breade).

The .xlvii. argumente Ireneus.

Eucharistia

And he addeth by a similitude, or comparison. And so our bodyes (sayth he) receyuynge the sacramente of thankes geuynge, are nowe no longer subiecte to corÂ□uption.

Tertullian in the fyrste booke agaynste *Marcion* sayth, that God dyd not caste awaye the breade (beynge Goddes creature) for as much as with that bread Christ represeÌ„ted hys body, & in the fourth boke agaynste the same. *Marcion,* he sayeth, When Christ had taken bread, and had deuided it amonge hys diÂ□ciples, he made that breade hys bodye, by

Tertullian

sayinge: Thys is my bodye, That is to saye, the fygure of my bodye, but it shoulde not be a figure of hys bodye, vnlesse the body hadde bene a verye true body, in dede.

Origen

Origen vpon the boke of *Numeri* in the .xvi. homilie we are said, y^{t} we do not onely drinke Christes bloud, whan it is [Page] ministred vnto vs in the ordinarye geuing of the Sacramentes: but also whan we receiue his woordes. Which self same thing also Hierome wrote in one place, vpon the third chapitur of Ecclesiastes. The same Origen also vpon the .xxvi. Chapitur of Matthew, hath these wordes: *Panis iste, quem deus verbum Corpus suum esse fatetur, verbum est nutritorium animarum*: that is to saie, this breade whiche god the woorde (whiche is Christe) dooeth plainelye affirme and saie bee his bodye, is a woorde good and holsome to nourishe oure soules. The same Origen also in the seuenthe homelie vpoÌ„ the booke of Moses entitled Leuiticus thus speaketh: For euen in the ghospels also there is a litteral sense which killeth, and not in the olde testameÌ„t onely. For if ye folow the litteral sence in this sentence, vnles ye eate my fleash. &c. And in thesame boke in ye nynth homely: doe not thou staigh nor dwel in the bloude of the fleashe, but learne rather the bloude of the woorde, and heare himselfe sayinge vnto thee, that this is my bloode whiche is shed forthe for you. The same Origen agayn vÂ□on the fiftienth chapitur of Matthewe: The breade that is halowed, passeth into the bealie (as touchyng his material parte) and is cast forth into the draught. &c. And within a fewe woordes after he saieth thus. Neither is it the matter or substaunce of the breade, but it is goddes woorde spoken vpon the said breade, whiche profiteth those that eate the same not vnworÂ□hely. The same Origen in another place agaynst CelÂ□us in the eight booke: whan we haue geuen thankes for the benefites of God bestowed vpon vs, we eate the breade [Page] whyche was offred.

Celsus.

Ciprian

Cyprian in the syxte Epistle of the fyrste booke to Magnê ° hath these wordes: The lorde hauyng bread made of manye graynes of wheate

ioyned togyther dothe call it hys bodye, and hauynge wyne whyche was troden and pressed oute of manye clusters of grapes, he calleth it hys bloud. And the same Ciprian where he declareth and expouneth the Lordes prayÂer, calleth the Lordes bodye breade, And in hys sermon of the Lordes supper he sayeth, that we dooe not whette or sharpen oure tethe, but sayeth, that wee breake or eate the breade onelye wyth a pure faith. The same CipriaÌ„ in a sermon which he entitleth *de chrismate* that is, of the Chrisme, sayeth plaineÂly that Sacramentes haue the names of those thynÂges, whyche thynges they sygnifye. Whych [...] two poyntes (of callynge it breade, and of eatynge it with sincere fayth onely) it semeth that Austen dyd borow and take of hym, the laste thynge Austen hath in hys epistle to Boniface and the other thing, whan he sayd

> Quid paras dentem, aut vetrem? Crede, et manducasti.

That is to saye, why dost thou make readye thy toth or thy bealye: beleue thou, and thou hast eaten it. And these wordes are in the fyue and twentye treasyse vÂpon Iohn. But the same CipriaÌ„, in hys thyrde epistle of the seconde boke, to Cecilius sayth: that the bloude of Christe is shewed or sette forthe in the wyne. And agaynste those menne whyche were called *Aquarii,* he holdeth that the bloude of Christe can not appeare to be presente in the cuppe or chalyce, if the wyne cease to be there: whyche thynge shoulde so come to passe, by the transubstantiation whyche these men do put. And in hys sermon vpon the Lordes supper [...] he [Page] wryÂteth that the sygnes be chaunged into Christes body, but yet in suche wyse, that he taketh hys similitude of Christ him selfe, in whom the humanitie or humaine nature appeared, & the godheade was not to be sene, but was inuisible. By whyche similitude ye see, that he meaneth, that lyke as two natures remayned in Christe, so also in thys Sacramente two natures be reserued,

Also Ciprian in the thyrde epistle of the second boke hath these wordes: After such sorte as neyther floure or meale alone, or water alone can be Christes body, vnlesse both thynges be ioygned, & coupled to

gyther and made into one whole masse or lumpte, by knytÂ□ynge it togyther into one breade or lofe, wyth the whyche selfe same breade beynge nowe putte to the vse of a Sacrament, our people is playnelye shewed and declared to be a people ioygned togyther in one.

Athanasius also declarynge these wordes of Christ. If any man speake a worde agaynst the sonne of man, it shall be forgeuen hym, but he whiche speaketh agaynst the holy ghost, shal neuer haue it pardened or for geueÌ„ him in thys world, nor in the world to come, wryteth in thys maner. And howe greate a body should it be to bryng to passe that al the world shoulde eate and fede thereof. But he bryngeth in afÂ□erwardes, that the matter shuld be vnderstaÌ„ded spiritually, and that Christe in that place therefore made mention and spake of his ascension againste the CaÂ□ernaites.

Athanasius

Basilius in his boke entitled *liturgia* calleth the bread [...] *Corpus Christi* the exaumple or paterne or counterpaine of Christes body. And this he sayeth to bee after the wordes of con [...]ecracion are once paste.

[Page]

Basilius.

Dionisius in his weorke entitled *de hierarchia Eclesiastica* in the thyrd chapitur saythe: The bishop openeth the bread which was couered and vndeuided, and cutteth it in pieces.

Dio [...]isius

Ambrose declaryng the first epistle to the CorinthiaÌ„s, saieth: Sith the entente of the matter is, that this thing bee dooen for a memorial and remembraunce of Christe and of Christes death: we in eatinng and drinÂ□ynng the Sacramente dooe signifye the fleashe and bloude of Christe, which wer offred on the Crosse. And the same man about the same place, saieth, that we drynke of Christes mysticall cuppe for a figure of Christes bloud. And in the fourthe chapitur of the fourth boke entitled *de sacramentis,* that is to saie, of the sacramentes, where he putteth the chaunge of the sigÂ□es, he treateth also of our chaungynge into Christe, and yet is there not anye

Ambrose.

transubstanciacion sayed to bee in suche as receiue the Sacrament. And the same man in the same fowerth booke of the Sacramentes, and the fourth chapitur, saieth: leat vs therefore make this by good reason, how that thing whiche is nowe bread may be Christes body by consecracion of certain woordes pronounced ouer it. And not many lines afÂter, he saieth: If so great a strength and vertue bee in the woordes of the lorde that thynges begynne to be that thei were not afore: how much more than can he weorke and bryng to passe, that those thinges maye still remayne the same that they were before, and yet maye be chaunged into an other [Page xxxiii] thynge too.

Hierome.

Hierome vpon Mathewe sayeth playnlye, that the bodye and bloude of Christe is represented by the breade, and by the wyne.

Ch […]isostom

Chrisostome vpon the second epistle to the CorhinthiÂans sayeth: that not onely that thyng is Christes boÂdye whych is sette before the Christians at the lordes table: but also that the pore folcke are hys bodye, to whome we are bounde to shewe and to minister the worckes of charitye. For euen the same Christe whyÂche sayde, thys is my bodye, sayde also by his worde, that he was in nede and necessitie whan poore folcke lacked: and that he had kyndenes and benefyte shewed to hym selfe, whan they receyued our almesÂdedes. The same Chrisostome in the eleuenth homelie vpon Mathewe, in the worcke whyche is intituled, *Imperfectum* sayeth thus. It is not christes bodye and christes bloude, whyche is contayned in the holye veÂssels, *Sed misterium corporis et sanguinis Christi,* that is to say, But it is the mistery of Christes body, & bloude. The same Chrisostome in the .xxvii. homelie vpon the eleuenth chapitur of the second epistle to the Corinthyans. For as christe bothe in the breade, and also in the cuppe sayde. Do ye thys in rememÂbraunce of me, as often as ye shal eate of thys bread, and drynke of thys cuppe. &c. The same vpon the .xxii. psalme. Thou hast preÂpared an eatynge table in my syght, that he might shew forth

daily to vs in the sacrameÌ„t bread and wyne accordynge to the order or fashyon vsed of [Page] Melchisedek for a similitude, of christes body & blud.

Emisenus

And *Emisenus* whome they cite or alledge oute of the canon lawe, in the title, *De consecratione* and in the seÂ□conde distinction, where he semeth to putte a chaunge of the symboles or sygnes, and matter of the SacraÂ□mente, euen the same manne maketh mention of oure chaungynge into christe.

Austen.

Austen hathe manye testimonies of thys mattier fyrst vpon the .lxxxix. psalme. Ye shal not eate this boÂ□dy which you see with your eye, neither shal ye drinke the same very blud, whych the Iewes wil shede forth vpon the crosse. But the thinge which I speake vnto you is a mysterie, and an highe secrete poynte, whiche if it be spirituallye vnderstanded, shall quicken you to life. Also in the thyrde booke, de trinitate, *Panis ad hoc factus in sacramento accipiendo consumitur.* that is to saye, the breade whyche was made for this purpose, is coÌ„ Â□sumed awaye, whan the sacrament is receyued. NeiÂ□ther is there anye tytle or reason, why Fysher late biÂ□shope of Rochester shuld so haue gone aboute to racke thys sentence, and to apply it to the shewe breades of the olde lawe, whyche were called, *Panes prepositionis.* For we haue before this declared and by diuerse reaÂ□sons proued, that hys declaration doth not, ne canne bee agreable to serue for that matter. Firste bicause that if thou folowe the easye and plaine sence of the wordes, and that sence of the letter, whiche offereth it selfe, and commeth to thy minde at the fyrste syght or readinge: thou shalte see plainelye, that Austen there speaketh of *Eucharistia,* whyche is thys Sacramente of thankes geuynge, as is afore sayde. And it is a worde muche vsed to signyfye the Sacramente of Christes [Page xxxiiii] bodye. &c.

[...]asmus

And *Erasmus* in the worckes of Austen whiche he corrected, and sette forthe of newe, when he commeth to the wordes aboue cited, hath for a note in the marÂ□gente of the booke directlye agaynste the sayde clause

sette thys worde, *Eucharistia.* to signifye that the sayde clause is mente, of thys Sacramente of Christes boÂdye and bloude.

Moreouer the sayde Austen a little after, in the same Chapitur, and whyle he yet treateth vppon the same matter, dothe so plainly make mention of *EuchaÂristia,* that the verye aduersarie canne not denye it, nor saye againste it. And he hadde wrytten of the same *EuÂcharistia,* before in the fourthe chapitur of the selfe same boke: whan he beganne to treate of the same matter. Ye maye adde to thys also, that the word Sacrameì„t is of purpose expreslie mente, and playnelye named in these wordes of Austen whych we haue now in haì„d. For if he woulde thys worde Sacramente to be taÂken coì„munely, it myght euen as well in euery behalfe haue bene applyed to those other thynges which AuÂsten in that place had rehearsed before, (as for examÂple to the brasen serpente, and to the stone that was erected vp by Iacob) as it myghte be applied or reÂferred to the loues of propositioì„, or the shewe breades afore mentioned.

But Austen whan he spake and treated of those other thynges, dyd not make any expresse mention of thys worde Sacramente, whyche worde afterward in thys clause, he woulde in no wise leaue oute, bicause he woulde vs to vnderstande hym directlye to speake of *Eucharistia,*

Fynallye, to coì„clude the very wordes of [Page] Austen are these: The bread whiche was made for this purÂpose is cousumed in receyuynge of the sacramente, or whan the Sacramente is receyued, whyche thynge doeth in no wyse agree, nor can not be applyed to the shewe breades of the olde Testamente. For the lawes of the shewe bread were not made to any such vse or ende that they shoulde be eaten, but that they beynge sette vpon a table, shoulde remayne there beÂfore the Lorde, and so continue from tyme to tyme in that place, for the whyche cause they were called in the Hebrue tonge. *Panim.*

Pa [...]im

Afterwardes by a lyttle chaunce (as ye woulde say) and of an other occation it came to

passe, that they were eaten, for thys cause doubtelesse, to auoyde leste they shoulde putrefye before the Lorde. And for that cause, were they chaunged weakelye. And whan they were once offered, & dedicated to God, he would haue thys honoure geuen to theim, that they shoulde be eaten of the priestes. But the breade of oure sacraÂmente of *Eucharistia,* is made verily for this onely purÂpose and ende, that it shoulde be eaten and spente in reÂceyuinge of the sacramente. And to the argumentes that I haue alreadie made, I adde and ioygne thys one more also, whiche is of more force.

For saynte Austen speaketh by the presente tense, and sayeth, it is spente, and not, it was spente, whych oughte to haue bene sayde, if he hadde spoken of the fygure and ceremonye of the olde Testamente. In the ninteenth chapitur of hys boke entitled, *De side,* that is to saye, of fayeth, to one Peter, he callethe it the Sacramente of bread and wyne.

He doeth enstruc [...]e the sayd Peter [Page xxxv] in the feithe, of the memorie of Christ, & of his death eueÌ„ at large: but yet of this transubstanciacion, the whiche these men doe now at this daie so earnestly harpe vpon, and labour to bring in, he speaketh not so muche as one worde. In the twentieth booke against *Faustus,* and the one & twentieth chapitur, he declareth that the fleashe and bloude of Christ was promised to vs in the olde testaÂment vnder the similitude of the sacrifices, and geuen to vs in dede vpon the crosse, and in the sacramenÂtes to bee celebrated vnder a remeÌ„brauÌ„ce or memorial of hym. And in the fyue and twentieth chapitur of the one and twentieth booke *de ciuitate dei,* he plainely afÂfirmeth that the wicked and vngodlye sorte dooe not eate the veray thing of the sacrament, that is to saye, the body of Christe. For that man (sayeth he) oughte not to be thought to eate the bodye of Christe whiche is not in the bodye of Christe, and in whome Christe dooeth not dwell, nor he in Christe. And in the twenÂtieth treactise vpon Ihon, he hath euen the like saying And in the thirtieth treactise, he sayeth that the bodye of Christe is in one certain

place in heauen, but the veÂ□rtie of it to be sprede abroade in euerie place. Whiche thing he sayth for this consideracion, because the truth is a spiritual thing, and is continually euermore with the feithfull. And they that dooe receiue the communiÂ□on, wheresoeuer they bee, dooe confesse Christ, and beÂ□eue that he had a true bodye and not a counterfaicte or a phantastical body, as the Heritikes dyd suppose. In the booke againste *Adimantius* one of the ManyÂ□hies secte in the twelfth chapitur, he writeth in this manner: The Lorde dyd not doubte to saye, this is my body, whereas yet he gaue [Page] them but the signe of his body. Neither is it of any force yf one woulde saye, he gaue them bothe the signe and the thyng. For Austen had no respecte hereunto, but his mynde was to declare, that it was a figurate speache, and lyke to the other which he allegethe out of the Deuterenomi. Bloud is the soule or life. The Lorde (sayeth he) therfore dyd not doubte, because we are some what bolde in vsyng some tropes, that is to saye, such maniers of speakyng as sometimes the scripture doth vse. In the thyrde booke *de doctrina Christiana,* that is to saye, of christian doctrine, and the sixth chapitur, he doeth teache vs that this saying in the sixthe of Iohn is figurate, Except ye eate the fleashe of the sonne of man. &c. For (saieth he) here semeth an haynous thyng to bee commaunded. For it is a thing more horrible and odious to eate the fleashe of man, than to kylle hym: and to drincke his bloud, than to shede it Therefore (saieth he) it is a figure geuing vs enstruction that we swetelye and profitablye haue in memorie that the fleashe of Christe was crucifyed & wounded for vs. In his epistle to Boniface he declaÂ□eth moste playnly, that the Sacramentes beare the name of those thynges wherof thei be [...] sacramentes. And he expresseth by name that the sacramente of the body of Christe is the bodye of Christe after a sorte: and he sayeth a litell after, that the Sacramente of the bloud of Christe, is the bloude of Christe. And al this dyd Austen write that he might proue baptisme to be the sacrament of feith, and that therefore it

Here is partly touched the place that is in the seÂ□onde booke against the aduersitie of the lawe and prophetes in the ninthe

maye bee sayed, that it is feith: & that childreÌ„ baptised haue feith because thei receiue that a sacrament. *chapitur.*

And leste any man should saye, yâ€¢ [Page xxxvi] they be signes of a thing which present in veray substaunce (as these men terme it) leat vs diligently weygh the similitudes that are brought in of this father & auncient doctour whoÌ„ we haue now alleged. Which is (sayth Austen) much lyke for an exaumple as whan Easter tyme is nere at hande, we thus saie: Tomorowe shall be the Lordes passioÌ„: or, ye next day after to morow shal yâ€¢ lordes passioÌ„ be. And on ye sunday beyng Eastur daye, we saye: Christ hath this daye arisen agayne froÌ„ death to lyfe. Wheras yet these thinges be not now preseÌ„t, but wer doen long agon. And so AusteÌ„ after these wordes afÂfirmeth yt the baptisme of ye litel chyldreÌ„ is feyth, which feith neuerthelesse ye chyldreÌ„ haue not presently: Yea & ferthermore ye same Austen (as it appereth in ye second distinction, in ye chapitur yt beginneth, *interrogo uos,* yt is, I aske of you) sayeth, yt it is an offense of equal and of lyke negligence to suffre ye word of god which is preaÂched to skyp out of our myndes, and to leat parte of ye sacramentes fall vnto the yearth. But yf we graunte this transubstanciacion, thaÌ„ wer this thinge not so aÂgreable. For it semeth a ferre more vnmete thing that the veray body of Christ should fal vnto the yearth or to be troden on, thaÌ„ to heare any part of holy scripture negligeÌ„tly, ferthermore vpoÌ„ the third psalme he saith, that Christ had Iudas wt him at this feaste whan he deliuered yâ€¢ figure of his body. They be woÌ„t to saye, ye the body of Christe couered vnder the acc [...]eÌ„dtes in this sacrament is a fygure or signe of himselfe, euen as he hanged on ye crosse a dead bodye without life & bloud: And ye the bloud which is hidden vnder ye accideÌ„tes of wyne, is the figure and signe of his bloudeshedde on the aulter of the crosse.

But what is he that cannot see and perceiue [Page] all this same, to bee these mennes fond and vaine

imaginaciÂ□ns? For the signe and figure ought to bee more sensiÂ□le and more easie to perceiue, and to be better knowÂ□n then the thyng whiche is signifyed by it. And thereÂfore the master of the sentences defineth a sacramente after Austens opinion in this maner: A Sacramente (saieth he) is a visible signe of an vnuisible grace. But the bodye of Christe hidden vnder the accidentes (as these mennes doctrine teacheth) is as vnknowen as that whiche did hange on the crosse. Yea (and if a man maye saye the trueth) more vnknowen too, and more obscure or darke to perceiue, than is that whiche is signifyed whiche thinges are muche ageynste the naÂture bothe of a signe and of a figure. For the bodye of Christ (as it hanged on the crosse) is more easie to bee knowen and comprehended in a mannes mynde, then as it is of these men placed in the sacramente.

Leo bishop of Rome.

Leo the Bysshoppe of Rome in his Epistle to the cleargi and people of Constantinople wryteth that this distribution is mystycall, and that it is a spirituall norishment and heauenly vertue that we here receiue, to the ende that we maye be altered and transefourmed or chaunged into the fleashe of Christe, who for our sakes tooke oure fleashe vpon hym.

Cirillus.

Cirillus in the fowerth booke and the fowertenthe chapitur vpon Ihon saieth thus: And so to his disciÂ□les whiche did beleue he gaue pieces of bread saying: take ye [...] &c. the same doctoure in his Epistle to one *Calosi [...]ius* sayeth: Therefore it became him after a sort to be ioyned to our bodyes by hys [Page xxxvii] holye fleashe and preciouse bloude the whyche we receyue in thelyuelye blessynge in breade and wyne.

And now wyl we bryng forth Theodor [...]tus who was byshop of Cyre, and lyued in Cyrilles tyme, & was in the counsell kept at Ephesus, and CalceÌ „donie and was estemed for a man of excellent learnyng, and a man of wonderfull eloquence. And where as in the counsell holden at Ephesus, there be fell a variaunce betwixte Iohn the Patriarke of Antioche, and Cyrill the Byshop of Alexandria.

Thys Theodoritus semed to leaue to ye PatriÂarke of Antioche: but that variaunce was taken vp and pacified, and set at an ende, euen in that counsell. And then afterwarde at the counsell of Calcedonie, the sayde Theodoritus was acknowledged, and demed aì„ ma [...] singulerly well learned, and an holy membre of Christes churche. Yea, and in the bookes whyche he wrote, he dothe of sette purpose resiste Nestorius and writeth agaynste him by name. The boke was prinÂted at Rome.

Nestorius an heritike.

And the Papistes for as much as they haue espiÂed that he is moste playnelye agaynste transubstanÂciation, they haue excused him two waies. Fyrste that the churche had not as yet in his time determined this matter, as thoughe we did searche what the Pope wt hys Cardinals haue decreed, either at Constaunce or in the counsell where Beringatius was condempÂned, and not rather, what was bothe preached and taught & also beleued in the olde church. Secondelye they excuse Theodoritus, and saye, that in writing aÂgainst the heritikes whan he traicted of mysteries, he [Page] leaned some what to muche the other waye agaynste transubstantiation, to thys intent and purpose, that hys aduersaries mighte the better, and the more effecÂtuallye be confuted.

But howe triflynge an excuse thys is, it maye very well appeare, of the whole sequell of thys wryÂters processe in hys wrytynge, where as one maye [...]e, not the scape of a word or twaine, but the whole argumente and pythe of the mattier to be fette, and to be taken oute of the nature of a Sacramente, so that if ye mengle transubstanciation therewyth all, the matter canne be broughte to no conclusion on hys parte, but contrarywyse the heritykes should wynne the whole victorye.

They alledge furthermore that he speaketh sumetime verye honourablye, and reuerentelye of the sacramente in thys same boke.

But if ye loke it all thorowoute, he neuer speaÂketh so honourablye, or so reuerentelye of it, that he is

anye thyng agaynste thys senten [...]e whiche we do here holde.

Hys boke is a disputation agaynst suche persons as denye that Christe had a true bodye, and do saye that hys bodye in the tyme of hys ascention was all togyÂther chaunged into a diuine nature.

Firste he bringeth in for his purpose, the propheÂcy of the aunciente Patriarke Iacob, out of the .xlix. Chapter of Genesis, to the ende that he might therby make him selfe awaye to bringe his argumentes oute of the sacramentes. And his wordes ben these.

But for the better and more plainer declaration of the matter, I the translatour haue [Page xxxviii] thought necessarie to admonish the good christian reader, to vnderstand & to note yâ€¢ the purpose of Theodoritus is, to proue that the body of Christ (as it is nowe in heauen raigÂynge in the glorye of hys father) is hys verye true, and naturall bodye, and the same bodye whyche he hadde whan he was conuersaunte here on earth in hys manhoode, and that the same bodye remaynethe euen styll, and euer shall do, in the same his verye true nature of manhoode, that it than hadde, and is not chaunged into the nature and substaunce of hys godÂheade.

For euen at those dayes some heritiques did beÂginne to deuise and to write of Christe, that after hys resurrection and ascention, hys manhoode was now chaunged into his godhead, and was no longer a naÂtural bodye, so that he was not now both god & man (sayde they) but God onelye, for as muche as by ryÂsynge frome deathe to lyfe, and by ascending into heaÂuen he hadde ouercomed al corruptebilitie, and hadde cast of all earthlinesse of hys natural body, and of his manhoode.

And the wordes are written in Theodoritus in maÂner and forme of a dialoge betwene a good Christian maì„, beyng of right opinioì„s in matters of religioì„ whoì„ we shal here at thys tyme cal by the name of OrthoÂdoxus, as the auctoure doeth, and a Compaig [...]ion of hys beynge as it were an Heritique or miscreaunte whome wee shall here for

thys presente call by the name of Aduersaries to the trueth) and thus do they talke togyther.

Theodoritus as hereafter foloweth, he [Page] washed hys stole in wyne, and hys garmente in the bloude of the grape. Ortho. Doest thou know that God called bread his own body. Ad. Yea I know it very wel. Ortho. Dost thou know also that in an other place againe he called his body, wheat, corne? Aduer. Yea, I knowe that too, euen verye well. For I haue heard that he sayde. The houre is come that the sonne of man muste be glorified. And exÂcept the wheate corne being caste downe into the earth do there dye, it remayneth it self alone, but if it dye, it bringeth forth muche frute. Orthod. Trulye in the very geuing and deliuerynge of the mysteries, he called the breade hys body, and the cup he called hys bloud. Aduer. In dede so did he name it. Orthod. But euen a body afÂter nature too, that is to saye: hys owne bodye & his bloude, might it haue bene so called. Aduer. It is a playne matter to graunte. Orthod. Yea and trulye our sauiour hym selfe chaunged the names, and gaue to hys bodye the name of the sygne, and to the sygne, the name of hys bodye.

And in the same maner whan he hadde called him selfe a vyne, he called the verye sygne by the name of hys bloude. Aduersa. In dede that worde hath thou spoken verye truly. And I woulde fayne learne the cause too, whye he so chaunged the names. Ortho. That is an open marke to knowe vnto all suche as are entred to be partakers of oure holy sacramentes. For his wyll was that suche as wer partakers of the heauenly mysteries [Page xxxix] [...] should not haue respect to the naÂture of the thynges whiche thei see: but that by the chaungyng of the names thei should beleue the alteraÂtion whiche is made through grace. For the same Christe whiche called his naturall bodye a wheate corne and breade, & also named hymself a vyne: the selfe same Christ honoured the visible [...]ignes with the name of his bodye a [...]d bloude: not chaungyng the nature of the thynges, but geuyng grace vnto the naÂture of them.

Aduers. In dede the mys [...]icall thynges wer

myÂ□tically spoken. And now hath it been of thee clerely exÂ□pounded and opened, that is not knowen to all folkes. *Orthodo [...].* Forasmuche therfore as he openly protesteth the Lordes bodye to be called of the Patriarche IaÂ□cob in the olde testamente both a stoole and a garÂ□mente and we are now entred into a talke of the heauenly mysteries: Tell me plainly and truely, whereof thynkest thou that same most holy meate to be a signe and a figure: whether of the verai godhead of Christe our Lorde, or els rather of his body and bloud? *Aduer.* Truly of these same verai thynges, that they haue taÂ□ken the names of. Ortho. of his bodye and bloude is it than that thou saiest. Aduer. yea euen so doe I saye. Ortho. Thou hast saied euen truely. For the Lorde whan he tooke the figure in his hande, sayed not: This is my godheade: but, this is my boÂ□dy. And again: This is my blo [...]d, And in anoÂ□ther place: But the breade whiche I shall geue, is my fleashe, whiche I wyll geue for the life of the world. [Page] Aduer. In dede al this is veray true. For they be the lordes wordes. Ortho. And certes, if it be all true, than the Lorde had veraily a body. Aduer. But I saye, that he is without a boÂ□dy. Ortho. But thou confessest alreadie, and canste not denye that a body he had.

Now the wordes of thesame Theodoritus, out of his second dialogue. Aduer. Truelye it behoueth vs to vse all meanes & wayes possible, that we maye atteygne to the veritee and trueth of thynges, but moste speciallye in the doctrines and opinions of diuiÂ□itie now propounded and put forthe at this presente to talke of. Ortho. Tell me than, those same mystical signes whiche are offred vnto god by the holye miniÂ□sters, of what thinges are thei the signes? Aduer. Of the Lordes bodye and bloud. Ortho. Of his veraye true and reall body, or not real? Aduersari. Of his true and reall bodye. Orthodoxus. Ueraye well saied: For anye counterpaine muste needes bee the true counterpaine of the thyng that it shall resemble. For the peinctures doe counterfayct and resemble naÂ□ture, and dooe peincte the ymages, and lykenesses of suche thynges, as are naturall and visible thinges in dede. Auersari. Ye true it is that thou sayest. Ortho. Nowe than, if those holy

and godly mysteris bee paÂ□ernes of a body that is a true body in dede: than is the bodye euen nowe at this present the veraie bodye of oure Lorde. And yet is not his bodye chaunged into the nature of his Godheade, but it is replete & fylled with the glorie of his Godhead. Adue. Thou hast in veraye good seasoÌ „ moued this present talke of these hea [Page xl] [...]nly mysteries. For out of thesame will I shewe vnto th [...]e the chaungyng of the Lordes bodye i [...]to another nature. Aunswer thou therfore vnto my questions, that I shall put forth vnto thee. Orthod. I wyll aunswere vnto theim. Aduersari. That same gifte that is offred vp, what dooest thou call it before the inuocation that the prieste or minister maÂ□eth. Ortho. It behoueth not vs herein to speake opeÌ„ly in playn termes. For it is veray lykely that some there be here present, whiche are not as yet entred and [...]nstructed in the profession of Christianitie. Aduersa. Well than, leat thine aunswere bee mysticall and coÂ□er [...]ly sette foorth as it we [...] in a riddle. Orthodoxus. Than I saye, it is, an eatable thynge made of suche kynde of sede or graine. Aduersa. And the other figure, by what name dooe we call it. Ortho. This name is a common name also, signifying a kynde of cuppe to drynke of. Aduersari. And after the halowyng of it by what name dooest thou calle these thynges. OrÂ□hodoxus. The bodye of Christe and the bloude of Christe. Aduersari. And dooest thou beleue thy selfe to receiue the body and bloud of Christe? Orthodox. Yea truely I beleue it. Aduersari. Than lyke as the [...]ignes of the Lordes bodye and bloude, are in dede one kynde of thynges before the inuocacion of the Priest or Minister, and after the inuocacion thesame signes are chaunged, and are made another kynde of thynges: euen so the Lordes bodye too is after his assumption into heauen chaunged into the substaunce of his mere godhead. Orthodoxus. Loe, thou arte now [...] caught in thesame nette, whiche thou haddeste sette to catche me in.

For those same mystical signes doe not [Page] depart away out of theyr owne proper nature after the halo winge of theÌ„. For thei remaine styl in theyr former substauÌ „ce, and their former shape, and their

Note here that the signes

former kinde, and are euen as well seen and felt, as thei wer afore. But the thinges that are dooen are vnderstanded, and are beÂ□eued, and are wurshipped, euen as thoughe thei wer in veray dede the thynges that are beleued. Therfore compare nowe the ymage or firste paterne with the counterpayne, and thou shalt see the similitude. For the figure muste of necessitie bee agreable and aunÂswerable to the truith. For the self same bodye hath verayly his owne former kynde, his owne former shape, his owne former circumscription (that is to saye, occupying of a rome and place accordyng to his quantitee if it wer so requisite,) and (to speake plainÂly without any subtilties) euen the very same corpoÂ□all and bodely substaunce that it had before. But from the tyme of his resurrection foorthwarde it beÂ□ame immortall, and had ouercomed all corruptibiliÂtee and was iudged worthie to bee placed in the seate of glorie whiche is on the right hande of God, and wurshipped it is of all creatures, as beyng the veray naturall bodye of our Lorde. Aduer. Yet neuerthelesse that same mysticall signe that we treate of dooeth chaunge the former name that it was called by. For it is not afterwarde called by thesame name that it was called by afore, but it is called the bodye. &c. The trueth therfore and the thing selfe, of whiche this is the counterpayne oughte no more to be called God and no more to be called a body. Ortho. Thou semest now to me a man that knoweth litell. For it is not called the [Page xli] bodye onely, but also the breade of life. For so dyd the lorde himselfe call it. Yea and thissame body we call a diuine or heauenly body, and a boÂdy that geueth lyfe, and our maisters body and the lordes bodye, teachynge, that it is not a common body of any man indifferently without any choyce, but the body of our Lorde Iesus Christe beeÂing both God and man, for Iesus Christe yesterday, and this daye is one & the same without any chaunge now and for euer and euer. &c.

doe not leue ne cast awaye nor lese theyr own p [...]oper nature.

It is in the Greke [...], that is to sai geuing lyfe, which in the latin he calÂ□eth [...] i

Chrisostome in his epistle to one Cesarius

a manne than hadde geuen hym selfe to a solitarie lyfe, wrytÂ□en in the tyme of his seconde banishemente ageynste *Appollinarius* and others whiche made no distinction beÂ□wixt the godhead and the humanitee or manhood in Christ, and his Epistle is to bee had in the Library at Florence al though it be not printed, (Christ saieth he) is both god and man, God for his impassibilitee and man for his passion, one sonne, and one Lorde the veÂ□ay self same without doubte that hath one power & one dominion of the two natures ioyned together, although thei be not consubstancial that is to saye of one substaunce but so ioyned together that euerie of them beyng seueÂ□all without menglyng doeth still kepe a knolege and a token of his owne propre nature because they be two distincte naÂ□ures and vnconfounded, forlyke as before yâ€¢ bread is sanctifyed we call it breade, but whan the diÂ□ine grace hath sanctified it, the priest beeyng minister it is deliuered from the name of bread and is [Page] couÌ„pted worthy the name of the Lordes bodye althoughe the nature of bread hath styl remained in it and it is called not two bodies but one body of the sonne: in lykewise this diuine constitution, the nature of the bodye adÂ□oyned the two bothe together make on sonne, and one persone.

[...]ific [...] that maketh aliue, o [...] that maketh liue lye.

Chrisostome

Hesechius in the twentieth booke vpon the eighte chapitur of Leuitici commaundyng fleashe (sayth he) for this cause to be [...]aten with breade, that we might vnderstande [...] that he meaned that mysterie, whiche is bothe breade and fleashe.

Hesechius.

Gelasius ageynst *Entichetes* wryteth that the substance and nature of breade and wyne doeth not ceasse to bee in the sacrament of the Lordes supper called *Eucharistia* and he maketh a comparison of this sacramente with Christe, in whome remayneth the diuine and humain nature both the natures beyng hole and perfect, as in this Sacrament do remaine the nature of breade and the bodye of Christe.

Gelasius.

Gregorie in his registre sayeth, as well whan we receyue vnleauened breade as leauened, we bee made one body of the Lorde our Sauiour. *Gregorius.*

Bartram in his booke of the bodye and bloude of the Lorde sayeth of the nature of the signes: Looke what they wer as concernyng the substaunce of the creatures before the consecration, the same they contiÂue also afterwardes. *Bertram.*

Bernarde in his sermon of the supper of the Lord, doeth make a manifeste similitude of a ringe, whereÂby a manne doeth receyue either the promesse of MaÂrimonie, or the possession of any dignitie, as it is vsed in makyng of Byshoppes, whereas the ryng or croaÂsier staffe, or Rotchet, be signes or tokens of the thinges whiche are geuen or graunted, and yet thei bee no vayne signes, for thei do moste surely bringe with them the thynges that they signifie, the whiche same thynge also he declareth to be dooen in the SaÂcramentes. *Bernarde.*

[Page xlii]

Nowe muste we answere to the argumentes of these menne, where with thei gooe aboute to proue their transubstantiation. And as concernyng the first, we aunswere, that Christ did promisse vs his fleashe or his bodye and bloude, to be our meate and dryncke and that in the sixth Chapitur of Ihon, whiche thing he dooeth as ofte as we dooe truelye beleue that he dyed for vs, he dyd also perfourme the same, whan at his laste Supper he ordeyned this Sacramente, for he ioygned the sygnes to that spirituall eatyng. But they dyd most chiefelye and principally laye agaynste vs this sentence. This is my bodye, aboute the veritie of whiche sayinge is nowe all oure controÂuersie, but all oure contencion consisteth in this onelye poyncte, howe and in what mannier it is his bodye for bothe partes, that is to weete, as well oure aduersaries as we dooe holde that it is a true proÂposicion or sentence. And all oure contencion and striefe is onelye aboute the sense or meanynge of it.

Thei saye, it is a playne sentence: & we on the other

syde put them in remembraunce of that whiche AuÂgustine teacheth in his booke entitled *de doctrina ChristiaÂna,* that is, of Christiaì„ [Page] doctrine. Where he saieth, that one place must not be so expouned, that it be contrarie to manye other, but rather so as it agree with manye others.

Neither muste we euermore allege the plainenes of the sentence and stande altogether vpon the woorÂdes, for than, where it is sayed: Leate vs make man after our Image and lykenesse.

AnthropoÂmorphitae. A kinde of heritiques that affirÂmed god to haue a bodeÂly substauì„ce or beeing, & shape as we haue [...]

The heritiques named Anthropomorphita, do by & by aryse, and make an argumente, that God hathe a bodye, and a soule, and other membres as we se to be in mans bodye. Thou sayest in thys behalfe, that this similitude or lykenes of maì„ to God, the image of god muste be referred to the mynd or soule of man, wherÂby man hath rule ouer all other Creatures lyke vnto God, but the sayde heritiques wyll saye againe, that these thynges are there in playne wordes wrytten of manye, and that thou doest in vayne go about to apÂply that whyche is written of the whole man, to the one parte onelye, that is to wete to the soule or mind. Thou alledgeste agayne, that G [...]d is a spirite, and that a spirite hath no fleshe & bones, and [...]o thou gaÂthereste the sence of thys one place o [...]te of other plaÂces of scripture.

In lyke maner the Arians sayde that they hadde the playne and cleare sence of thys place of scripture. My father is greater then I, Thou dost apÂply this saying onely to the humayne nature of Christ bycause that in other places of the scripture the godÂheade of Christe is declared and playnelye taught, as in the [Page xliii] fyrste chapter of Iohn, & in the ninthe chapter of the epistle to the Romains, and in the fyrst Chapter of the first epistle of sainte Iohn.

Some senÂteì„ce in scripture whiche seme moste playne in woordes. muste not

Also Christ sayeth, He that hath no swerd

let hym bye him one, in whyche wordes it seÂmeth that he prouoketh men to auengemente. But if ye haue an eye to other places, ye shall see that it is fiÂgduratelye spoken. Saincte Paule hath this sayinge: Pray ye without intercession or ceassing And anone ther started vp a kynde of heritiques calÂled *Euchite,* whyche thought that we ought to vse conÂtinual prayers, neuer ceasyng to murmure, then wher as yet it is sayde in an other place. He that hathe not care of them that belonge to hym, specially of such as be of hys houshold, hath renounced the fayth, & is worsse then an infidell.

alwayes be vnderstaÌ„ded without soÌ„e interpretacion.

In expouÂding of one place, a [...] eie must be had vnto other places of scrip [...]ure.

And againe, Let al thinges be done in ordre & in an other place: he y^{t} laboureth not, let him not eate. Also a certeine secte of Heretiques named *Chiliastae* that is to say, a certaine secte that taught how Christ should reigne a thousand yeares. This secte thought that they had the moste euident word of god that coulde bee for theyr opinion in the Reuelacion of Ihon in the twentieth chapitur, of these thousande yeares in the whiche Christe should reigne with his. And the SabelliaÌ„s did hold y^{t} there was no difference of personnes betwene the father and the soonne, and that same thei did of this place, I and the father bee one: and also of this place, Philip he that seeth [Page] me, seeth the father also. And againe: As I doe remayne in the father so doeth the father remaine in me, these places thei said wer plain places & sayinges of scripture, & that ye same made for theiÌ„. The *Ebionites* did take Christe to be a creÂature only, & sayd y^{t} this saying: god my god why hast thou leaft or forsaken me? could be none otherwise vnderstanded, for God (sayed they) dooeth neuer leaue ne forsake himselfe.

Euchitae a kinde of heÂtiques coÌ„ÂcerninÂge prayer.

Chiliastae a kinde of Heretiques.

Sabellians another sect of HeretiÂ[...]ues.

Hebionit [...]s an other secte of heÂtiques.

And of thys sentence written in the sixte of Iohn: He that eateth my fleshe, & dryncketh my bloude, shall not dye for euer. Manye sayde that it folowed, that those whych dyd once come lawÂfullye to the communion, coulde not peryshe for euer.

The whyche erroure, saynte Austen in hys boke entituled, *De ciuitate dei,* that is of the Cytye of God, doeth clearelye reproue. Also the wordes of the cantiÂcles whych are entitled, *Cantica canticorum* [...] if ye take theÌ„ as they sounde in wordes, at the firste appreraunce they are but songes or ballades of loue, or maryage Songes. We must not therfore alwayes alledge the plainenes of the words, & go no further. Christ saith, He that hath eares to hear, let him hear, and he that readeth, let him vnderstand.

Neyther is it conueniente by and by, to take the fyrste sence that sheweth or offreth it selfe without regardynge or considerynge and conferryng of other places wyth it. Christe sayde to hys Apostles, BeÂware of the leuen of the Phariseis. The Apostles by and by thoughte that he hadde spoken of breade, where as Christe spake of theyr [Page xliiii] doctrine. He sayed also. Lazarus our frende slepethe. Here dyd the Apostles slepe also, and sayde. If he slepe, he shall do well inoughe, & recouer agayne. where as Christe spake of hys death. The Lorde sayeth in an other place. Destroye you thys temple, and in three dayes I shall builde it vp agayne. neyther dyd the Apostles vnderstande that he spake of hys bodye. He that kepeth my commaundementes shall not dye for euer. And here also dyd the Iewes thynke that he spake of the bodilye deathe. Necodemus dyd grosselye vnderstande the newe generation & byrthe that Christe spake of. Neither was the Samaritane woman anye thing lesse deceyued aboute that matter whyche Christ promised hyr.

The Hebrues also were deceyued whan Christe sayde vnto them. Abraham did se my dayes, and did reioyce. Let theim not therefore saye eÂermore vnto vs, thys scripture is plaine, This is my body, for we answere theÌ„, y^{t} it is plaine as coÌ„ Âcerning y^{e}

significatioÌ„ of ye wordes. But the sence of ye words is not plaine, as apeareth in such other like seÌ„ Â□eÌ„ces as these. Christe is a stone, Christe is a lambe, Ye are the bodies of Christe, Wee (though we be many) ar one bread, & one body, Al these be the wordes of god, & we may saye of theym, that they be playne, and that they be euiÂ□ent, and yet none of theÌ„ al proueth transubstaÌ„tiatioÌ„. Wherefore there is no cause, why the [Page] plainnes of the wordes shoulde so muche be alleged. We muste of oÂ□er places of scripture, and of the circumstaunces wel consider what is in thys mattier mente aud intended.

We wyl therfore expoune this proposition, somÂwhat depelye repetynge the matter from the bottome God was wyllynge to drawe man vnto hym wyth large and greate promises: as, that he woulde make him happye and blessed.

And bycause he knewe oure beleuynge herte, he woulde that there shoulde be manye benifites of hys shewynge towardes mankind, remayne and appeare in memorie, whereby he might allure and drawe man vnto hym. Wherefore he dyd not onelye giue all creaÂ□ures vnto man, but also in the tyme of the floude, he deliuered our kinde (whiche hadde full euyll deserued it) from the destruction of the water.

To Abraham he declared hym selfe very fauoraÂ□le and louinge. To Isaac also, & to Iacob his sonnes sonne. He prospered their stocke whan they were opÂ□ressed, he deliuered them, and gaue them a fruitefull contrye to dwell in, and promoted them to the dignitie of kynges and priestes, and yet were they continually men of a harde beliefe, and did not perfectelye thincke that God owed them good wyll. Wherefore for their infidelitie, he cast them oute into diuers captiuities, & agayne manye sondrye tymes he deliuered them.

In conclusion to the entente that there shoulde be no place lefte of doubtinge of hys goodnesse, he gaue them the greateste and highest benefite of al benefites that is to wete, hys sonne takynge on him our fleshe, that he shoulde dye on the crosse for oure healthe & salÂ□ation, the whiche [Page xlv]

benefite was suche and so greate, that Paule to the Romaynes, sayeth: howe hath he not geueÌ„ vs al thinges with his soÌ„ne: And than lefte thesame so greate and so hyghe a beneÂfite, should any more bee forgotten, his wil and pleaÂsure was, that it should euermore nowe and than bee renewed in this sacrament of thankes geuyng, to then tente that we should continually by faith thinke in our myndes that Christ was geueÌ„ by his father to death and that by the beleuyng thereof, we shoulde eate his fleashe and drincke his bloud, whiche thing to thenteÌ„t that it might the more effectually bee dooen, the sigÂnes of bread and wyne were ioygned vnto it, whiche should more earnestly moue vs then bare woordes aÂlone had been wont to dooe. Therfore whan he saith, This is my body, he vnderstoode none other thing, than he promised in the sixthe of Iohn whan he sayed: I am the bread of life, he spake of himself as concernyng his body and fleashe deliuered to death, or rather that should afterward be deliuered as plainÂly appereth by his woordes Neither ment he, eny oÂther thyng, but that these thinges shoulde be vnto vs breade and meate, wherwith our solles might be comforted and coÌ„firmed, and by the mynde or solle the boÂdy also should be confyrmed, and so consequentlye all the whole man. Christ therfore at his last supper meÌ„t nor went about nothyng els, but turned and sette the woordes of his former saying: one in anothers place: and lyke as afore he had sayde his bodye and fleashe to be bread, so now placyng the wordes in the contraÂry ordre, and shewyng forth the bread, he saieth that the bread is his body. And whyle [Page] he pronouÌ„ced these woordes. This is my body, it was eueÌ„ as much as if he should haue sayed: My body receiued by feith shall be vnto you in stede of breade, and shall bee lyke as it wer bread, wherewith ye maie be spiritually fed and nourished. Leat therfore the sence and plaine meaÂning be this: I geue you breade to eate, and in the meane tyme I propoune and set foorthe vnto you my body which shall bee nailed vpon the crosse, that ye maye with feithefull remembraunce and with moste attentiue mynde spiritually eate thesame with youre selues: and that, as ye eate breade with your body, so ye maye eate my fleashe with your solle. What

canne there bee either more easie or more clere and plaine to vnderstand, then this interpretacion and exposicion, or that maye better agree with the promise whiche oure Lorde Iesus Christ made vnto vs in the sixthe chapiÂ□r of Ihon? That if any man shall make any earnest matier, that that same first sayinge of Christe, I am the liuely bread. &c. is to be taken and applied to his diuine nature and to his Godheade (as ChrisoÂ□stome in dede semeth to will it:) Fyrst we saye, that this sence dooeth not veray well agree therwith. For Christ had there entred a talke concernyng the eatyng of his bodye, and in stede of yearthly breade he offred vnto the Capernaites his fleashe to bee eaten: whiche thyng so to bee is euident and plaine euen by the ordre and processe of the woordes, (although he there sayth that the breade was come downe from heauen: For often tymes the thyng that belongeth to his godhead is made common as it were emparted, to his humaÂ□itee also [...] But yf this exposicion of Chrisostom be of suche pith and effecte [Page xlvi] with them, leat thesame mannes exposicion be of lyke auctoritee with them where he afterwarde auoucheth that same sayinge of Christe: The breade whiche I shall geue, is my fleashe, whiche I will geue for the lyfe of the worlde. &c. to apperteyne to this Sacrament of thankes geuyng called *Eucharistia.* Neyther dooeth Chrisostome alone holde that opinion: but the other expositurs also dooe assente and agree with hym ther in. Forasmuche therefore as the Lorde dooeth there saye and affirme breade to bee his fleashe: he dooeth now at his supper testifie the selfe same thynge. For shewyng forth the bread he sayeth: This is my bodye. So in bothe places he auoucheth his bodye or his fleashe to bee breade, that is to wete, breade of the solle, and of our substaunce nowe regenerate and borne of newe, whiche breade is to bee spirituallye eaten.

What manier of figu [...]ate speaÂ□yng is conteyned

And thus takyng it, there shall bee no conuersiÂ□n at al of the proposition or sentence, but thesame shal in bothe places bee taken one manier of waye. That if we take it all whole together, that is to wete, the breade, and the thynge offred by the breade that is to saye,

Christes bodye: than we admitte the figure of Syuecdoche, because that thinge is sayed of the whole or of one parte, whiche belongeth to another parte.

in these woorÂ□es, this is my bodye.

For Synecdoche is, whan that, that belongeth but to a parte of a thynge, is attributed or assigned to the whole: as for an exaumple, if one shoulde saye: My foote [Page] is sore, whan nothyng is sore but his toe or his hele onelye, it were Synecdoche, because that the sorenesse or griefe whiche is in the toe alone, is spoken of the who [...]e foote, or lykewyse if one shoulde saye of a blacke Moorian: this manne is white in the teeth, wheras no parte of the manne is whyte but the teethe onely. &c.

Sinecdoche

But in case ye refferre the saying to the breade, which dooeth boeth signifie and offre vnto vs the boÂ□ye of Christe to bee eaten: it shall than bee a figurate maner of speakyng called *Metonimia,* which in our maÂ□er of speakyng, is whan the name of the thynge that is signifyed, is geuen to the signe, as here whan the name of Christes bodye is geuen to the breade. In this exposicion also takynge it after this sence laste aÂf□re goyng all pointes are light, and easye, and playn to vnderstande: all poinctes of vnconueniences are aÂ□oyded, and o [...]e place of the Scripture is not repugÂ□aunt to another.

Metonimia

The aduersaries ferther alleged, as we haue aÂf□re sayed in the fyrst beginning of this worke where we brought al the reasons that the schole men de [...]ise and make for theyr *transubstanciacion,* the aduersaries (I saye) alleged for them, that if place be geuen to tropes, that is to saye, to figurate maniers of speakynge in Scripture: that than the Heretiques wyll peruerte alÂ□gether And I on the other syde saye agayn, that exÂ□epte we vse tropes and figuratiue maniers of speaÂ□yng in scripture: the Heretiques bee sure of the ouer hande, as in those places whiche euen nowe a lytell before we haue cited, it is mooste playne and euiÂ□ente.

Tropes of Scriptu [...]e. Excepte we vse tropes, we shall not bee hable to resist the heretiques.

For the heritiques also on theyr parte, [Page xlvii] wyll stycke to the propresence and signification of the wordes, and to that sence, whych at the fyrst choppe offreth it selfe to the reader.

Therefore thys onelye poynte doeth nowe reÂmayne that we shewe suche phrases of speakinge, and such figuratiue maners of speakinge, to be much and often vsed in the holye scriptures. Whyche thinge to shewe and to proue will be a lighte mattyer, and an easye.

We reade written, The sede is the word of God. And. The stone was Christe. &c. AlÂbeit I knowe that many dooe make cauillations, and woulde haue it taken that there is no trouth nor figuÂratiue speaking in thys last clause, bycause that Paul dyd restraigne this sayinge, and applied it to a spiriÂtuall stone, whyche spirituall stone, they anouch to be Christe trulye, and verilye, and without any trope or figuratiue speakinge at all [...] Yet neuertheles both AuÂsten and Origen make on our side, which plainely say, that that same external and outward stone, did signiÂfie Christe.

But leste we maye be thought slightly to auoyde that is obiected agaynste vs: we saye, that in case the aduersaries will in this sentence aforegoinge, take & vnderstande a spirituall stone. Lette them also in thys our matter of the sacrament take and vnderstande the breade a spirituall breade and allegoricall, that is to saye, figurately spoken throughoute in euerye place, that mentioneth it, and then will we graunt vnto theì„ that trulie and verilie, and withoute anye trope or fiÂgurate [Page] speakynge at all, it is Christe. More ouer the Lorde sayd, I haue chosen you twelue, and one of you is a de [...]yl. And yet was not Iudas therefore transubstanciated into a deuill.

Concerning circumcision, it is written in the scripture. My couenaunte shall be in your fleshe, where as circumcision was not the couenaunt, but only a signe or token of the couenaunte. In the three and thirtieth Chapitur of Genesis, Iacob is reported that he builded an aultare, whyche aultare he called the

mightye God of Israell.

Iacobs aulter, the mighe [...] God of Israell

And Moses in the seuententh Chapitur of ExÂodus, after the vyctorie gotten againste Amalech, buylded an aultare, and called the name of it. The Lorde is my bannier. And Hieromie the ProÂphete [...] maketh mention of a Cytye that shoulde be called God our rightuousenes. Bycause that these shoulde afterwardes be monumentes and toÂkens or markes of those thynges whiche they dyd exÂpresse by those names.

Moses aulÂta [...]e, the Lord is my ban [...]e [...].

Of Iohn the Baptist, it is written, that he was a candell burnynge, and geuynge lighte, and aga [...]ne of the same Iohn. Uerilye it is Helias, if ye will receyue hym. Christe sayeth of hym selfe. I am the vyne, and the braunches. I am the dore. Of the same Christe: we haue also that he is a stone set for to be the ruine & fall, and also the ariÂsynge agayne of manye in Israell.

Hie [...]emies citie, God our rightuÂousnes

Iohn. xv.

Luke. ii.

In the Deuteronomie, it is written: The bloud is the soule. Where as it is but that thing wherÂby the soule is conserued [Page xlviii] and signified. Iudas the brother of Iosephe, speakynge of Iosephe, and speaÂkynge that he myghte not be slayne, sayd: He is our owne fleshe. By the whyche phrase of speakynge, the natural knyttyng togyther, and necessitie of bloud and kynred was signifyed.

Saynte Paule sayeth, that we beynge manye are one breade. &c. whyche sayinge it canne not be chosen nor auoyded, but that it muste [...]e vnderstanded to bee fyguratelye spoken.

And Christe breathed forthe vpon hys disciples, and sayde: Take ye the holye Ghoste. &c. Yet was not hys breathynge transubstanciated into the holye ghoste.

Gene [...] vi.

In the boke of Genesis it is sayd. My Spirite shall not styll dwell in man,

bicause he is fleshe, and in the fyrste Chapitur of Iohn. The worde became fleshe. &c. in whyche place is the plain figure of Sinecdoch. For ye whole maÌ„ is vnderstanded vnder the name of flesh. And our lord Iesus haÌ„ging on the crosse, said to Mary his mother. WoÂman, behold thy sonne. And to his disciple IhoÌ„ Behold thy mother. Yet were neyther of theim traÌ„substanciated, but remained styl the selfe same perÂsons that they were afore: but there was constituted betwene them a newe ordre and degree, a newe referÂynge and respecte.

Of Christe it is saide in the scriptures, that he is oure peace, where as he is only the cause of our peace. Also in an other place. My wordes are spirite [Page] and life. where as they did but betoken the same, or else were cause of them to the beleuers. Iohn BapÂtiste sayde of Christ. Behold the lambe of god and yet was not his nature chaunged into the nature of a Lambe.

It is reade here and there, in manie places of the holie scriptures, that the Lordes wordes are iudgeÂmente and trueth, and ryghtuous [...]nes, where as these thinges are but signified & expressed in the saide worÂdes of the Lorde. And this similitude or comparison doeth passinge wel serue and agre to the sacramentes, whych are said to words visible. In the Apocalipes, it is reade. I am Î± and Ï‰, whereby is mente, the firste begynnynge, and the laste ende of all thynges. And Paule speakynge of hys owne gospell which he preached sayeth. The power of God it is to saluation vnto euery one that beleueth. Where as it is but onely whereby the power of God declareth it selfe, for the sauinge of men.

Alpha Omega.

And of the preachinge of the crosse he sayeth: that vnto the wicked sorte, it is folishenes, that is to saye: it signifieth vnto suche maner of menne but a folishe thynge, but to the Godly sort, he saith it is the power and wysedome of God, for bicause it sheweth and declareth the saide power and wisedome of God vnto the godlye. And of the lawe of Moses God sayd, that it did put deathe and lyfe,

blessinge and curssinge vnto the people of the Hebrewes: which is none other but by the signification and notifiynge of the lawe, the promises and threatenynges of God whiche were [Page xlix] in them expressed. In the boke of Genesis, the seuen kyne, and the seuen yeares of corne, are saide to be seuen yeres, and that is no more but in signifiynge the same.

Gene. xl [...].

Ahias the Prophete a Silonite gaue vnto HieÂroboam ten pieces of a cut or torne cloke, and sayde: that he gaue to Hieroboam the kyngedome of ten of the tribes of Israell. Also in this same very epistle to the Corinthians and the same eleuenth chapitur whyÂche we nowe traicte of. S. Paule wrote that a woÂman shoulde haue a power on hyr heade, by the whyÂche worde power, he signifieth a coueringe, by the whiche couerynge, is signified the power and superiÂoritie of the man ouer the woman.

iii. Ki [...]. xi

And in the seconde epistle to the same CorinthiÂans it is coÌ„tayned, that God made Christe to be sinne whiche was nothinge els, but to the likenes of synne and representation of our fleshe. Yea, and the ghoste that was offred vp for synne, was called sinne. And the prestes were sayd [...] to [...]ate the synnes of the people whyche mente nothinge els but eating the hostes that were slayne and offred vp for the sinnes of the people In the prophet Ezechiel it is written. I wil poure forthe cleane water vpon you, & by the waÂ[...]er he signifieth the holy ghost [...] whych selfe same thing we reade of Christ, whan he sayth. Who so drinÂketh of this water. &c. In whiche place the EÂuangeliste mencioneth that Christe spake of the holye ghoste whyche they shoulde afterwarde receiue. Of the Lambe we heare, that it was called *Pascha,* (thoughe some there be that attempte the same to deÂriye) But the playne words of [Page] ye Hebrue doth declare it where it is sayd. The sacrifice is *Pascha,* that is the passeouer. By the sacrifice there can not be vnderstanÂded anye other thinge, but either the slaine hoste that was offred vp, or els that same veray acte of

sacrifiÂ□ynge the sayde host. So we haue the body of Christ expressed, bothe by breade and wine, and also by the acte, as well of eatynge as of drynkinge. And the said Lambe was not the passinge ouer of the Aungel, but onely a monumente and token or signification of hym so passing ouer. Christ sought a place wher he might eat the passeouer with his Apostles, and by the word of passeouer, he vnderstode those meates, & those conÂ□secrate or hallowed thynges, which dyd betoken and signifie the passe ouer. S. Paule also said. Christe our passe ouer hath bene offered vp. &c. And in the same place he called Christe hymselfe our solemnitie, & oure passage or passeouer, whych thinges can not be taken nor vnderstanded, but as figuratelye spoken. And the sayde lambe was not the passinge ouer of the aungell whyche was theÌ„ to be done, or in doyng: but whiche was done in old tyme, many hundred yeres afore, the remembraunce, whereof was represented by these same externall signes. Here also in thys sacrament we haue the bodye of Christ, that heretofore suffered, not that is nowe at thys present deliuered vnto the crosse, or whose bloud is now at thys day shedde forth but a great while ago. And in case these meÌ„ wold straightly expoune the words of Christ, wheÌ„ he saith. This is my bodye. whyche is betrayed for you. They coulde not chose but saye, that the breade shoulde be crucified, or at leaste wyse Christe couered vnder the accidentes of the bread in the sacramente, [Page I] as their exÂ□position and determination is. For Christe shewinge forthe that, yâ€¢ he theÌ„ had in hys handes, sayd, that the same it was that shoulde be betrayed and deliuered, and shedde forthe for them. That if they saye, that in dede the same it was that was betraied and deliuered but not after the same manier, nor in the same fourme or shape, than do they seke interpretacions and expoÂ□sitions of the texte and sterting holes, and do not take the proposition or the clause playnelie as the wordes sound, without any ferther addicion or circumstauÌ „ce.

And the selfe same thynge also ye maye see in the wordes, is betraighed or deliuered, and is shedde forth. The which wordes (if while we pronounce the

wordes in the con [...]ecration and halowing they betakeÌ„ as they so [...]ne, the body of Christe shall be signified, that euen now, it is deliuered vnto the crosse and hys bloude is euen nowe at thys presente shedde forthe, or els immediatlye to be shedde forthe.

But nowe they wyll haue these wordes to be referred to the tymes pas [...]e, so that we muste vnderstand the body to be already deliuered, & the bloud already to be shed a great while ago: & so to do, is haÌ„dle the matier with tropes, and figuratiue speakinges, whaÌ„ one tyme is taken for another, and one tyme referred to an other, or vsed for another.

Nowe where Paule sayd that they were gyltye of the body & bloud of ye lord, which eat it vnworthely, & also that such persons dooe eat iudgement vnto them selues, bicause they make no difference of the Lordes bodye, all this is no matter at all.

For Ambrose maketh answere as touching the fyrst, while he enterpreteth that same very place [Page] of scripture and there he thus sayeth. They shall be punished for the Lordes deathe, bycause he was put to deathe for such as accoumpt and reken his benifite in vaine. AmÂ□rose dothe expoune such to be guiltye of the Lordes death [...] (as we haue heard) and yet [...]s not transubstaÌ„ Â□iation thereunto required. And suche as take it vnÂ□worthelye, are iustelye affirmed not to put such diffeÂ□ence as they oughte, that is they are iudged not to haue the lordes body in due price and estimation. For so great a coniunction there is betwne the signes, and the things that are signified, that the despisyng [...] or vnÂ□euerente vsinge of the one, redoundeth to the other. After the same maner spake Paule, whan he sayde. A man prayinge or preachynge wyth hys heade coueÂ□ed, dothe open vilanye vnto Christe. Where Paule playnely determined, that it redounded to Chri [...]t, and touched Christes honoure, that was done about the heade of a man, bycause it was a sygne and token of Christe.

The vnreue [...]ent vsinge of the sacrament redouÌ„ [...]eth to the bodi of

Christe, which is the thing of the Sacra□me [...]te

It is further to be considered, that Paule wrote vnto the Corinthians, whyche were a people not altogyther destitute of fayeth: but they were in□ected wyth certaine infirmities, and as for such kinde of people, we haue not sayde that they receyue onelye the sygnes, and not to haue the body of Christe: but it is of infideles, Epicuria□s that thynke there is no god, and of suche as are cutte of frome the congregation, of suche it is (I saye) that we pronounce that they re□ceyue the sygnes onelye.

Wherfore it myght well be sayd to the Corinthia□s not only as co□cernyng the signes, but also as touching the thyng of the Sacrament, that [Page I] they were guiltie of the bodye and bloud of the lorde, and that they didde not putte a difference betwene the Lordes bodye, for asmuche as thei receiued the thynges with feith, and did not expresse the same feith in theyr liuyng. And here this thyng also is diligently to be marked, that Paule whan he traicteth of the sacramentall accion or dooing, that is to wete, of eatynge and drynkynge of the sacrament at the veray receyuyng of it, he so spea□keth of it, that he calleth it breade, saying: Who so eateth this breade. &c: but afterwarde whan he goeth about to shewe the fault of ill receiuing it how great and grieuous it is, than doeth he so make men□cion of it, that he calleth it the lordes bodye. Ferther□more if the matier bee well examined, and iustely reko□ned, it shall bee found that in all his trai [...]yng of this Sacramente, the Apostle hath oftener expressed the name of bread, then he hath mencioned the Lordes body. For ye maye well fynd that fiue tymes he made expresse mencion of breade: but of the Lordes bodye no more but fower tymes. But now is it to bee seene and considered, what occasions thei bee that dooe so earnestly moue vs to take this clause and sayinge of Chr [...]ste, This is my body, as a thing figurately spoken. Fyrst and formoste we dooe consider that Christ himselfe was presente at the supper, so that it was a thyng nedelesse for hym to shewe his bodye to the Apostles. For thei sawe hym there presente with theyr yies. Secondly how coulde it possibly bee doen,

that hymselfe should really and corporally or bodylye eate his owne selfe? And that he did coì„municate with his Apostles, is not onely aff [...]rmed by the old fathers and auncient wryters, but also Christ [Page] hymselfe doeth saye it, as thou haste in the ghospell of Matthewe, wher Christ sayeth: After this tyme I shall not drynke of this fruite of the vinetree. Ferthermore we haue a regard, that here it is treated of the memoryal and remembraunce of his death and passion, wherein is well to be notifyed that there is a figuratiue speakyng in the woordes. And as for these transubstanciatours we se that thei dooe chaunge the tymes, so that, that whiche is spoken by the future tense, that is to saye, for the tyme to come, or by the presentense, that is to saye, for the tyme that is now [...] present, of the delyueryng of the Lordes bodye and of the sheddyng foorth of his bloud: that same dooe thei expoune by the preter tense, that is to saye, for the time past. After all this, we ferther consider that they can not lacke tropes in the consecratyng of the sacrament, for this woorde, *Est, is,* they take for conuertitur, is chaunged, or transubstanciatur, is transubstanciated or chaunged insubstaunce, or els forfyt is made. And forasmuche as Christ did institute it as a sacrament, and for a sacrament it is conuenient that the signes be taken accordinge to their significacions and betokeÂnynges of the thyng, and that they bee taken as figuÂratly spoken accordyng to the nature of a sacrament, whiche is, that it be a signe. We haue also a respecte to the ascension of Christe into heauen, and to the veriÂtee and trueth of his humayne nature whiche he toke here vpon hym, and also to that that is conteyned in. S. Iohns ghospell whan it is sayed to the CapernaÂites: My woordes are spirite and lyfe, the fleashe profiteth [Page Iii] nothyng, (as in dede true it is, if it bee carnally and fleashly eaten:) the spirite it is, that geueth lyfe: And agayne we consider Paule who in this place to the Corinthians doeth in moste playne woordes, put the terme of *Breade,* where neuerthelesse these men will nedes haue that there is a trope and a figure, thoughe they so greatlye abhorre that in the other place of oures there shoulde bee anye trope. We heare also Paule hymselfe witnessing that the auncient fathers of the olde testament had the

veÂray selfe same sacramentes that we nowe haue. For, as Austen recordeth, he thoughte it not enoughe that thei had spirituall meate and drinke, but he also added, *cundem,* that is to saye, the veray same. And agayne beÂcause thou shouldest, not doubte but that Paule meÌ„te that theyr sacrameÌ„tes and ours are al one, he expressed baptisme by name, whiche baptisme he sayeth the faÂthers atteigned and had in the sea and in the cloude. Wherof it is euident that the saied fathers of the olde lawe had theyr sacramentes not onely emonge themÂselues, but also that thei had the veraye same that we haue. We see also that other sayinges of the scripture beeyng veraye nere and muche lyke vnto this saying that we traicte of, are euen of these our aduersaries taken as woordes figurately spoken. For it is thus exÂpressed: The breade whiche we breake, is the Communion or partakynge of ChriÂstes bodye. And, this cuppe is the newe teÂstamente. &c. which woordes we haue now somÂwhat often rehearsed. Besides all this, it dooeth not properly agree nor accorde to the [Page] bodye of Christ for to bee eaten.

And of the premisses it is open at ful and maniÂfest, what ought to bee sayed to the secound argumeÌ„t or reasoÌ„ of the transubstanciatours, in whiche thei obÂiected against vs, that a sentence or clause in scripture ought not to be taken after any trope or figure, except there were some thyng conteyned either afore, or coÂmyng after in the same sentence whiche did aduise and iustly moue vs that it wer so to bee dooen.

And thei went ferther with vs also, allegynge that wher Christ saieth: this is my body, that shalbe geuen vp for you, we did take the latter part of this sentence in the bare and propre sence of ye wordes w^{t}out any chaunge or alteracion which thyng is manifestlye false, for so muche as we there chauÌ„ge the tymes, and do not admitte or take it to be the same bodye whiche was betrayed and geuen vppe to death for vs. For that bodye was not alonelye visible but also passible. Neyther can there be in one and the same substaunce or subiecte at one and the same tyme the properties and qualities of a bodye

corruptible together with the gyftes and properties of a bodye glorifyed: so that one and thesame body at one instauÌ„t tyme should bee bothe passible and not passible. And besydes this we haue nowe alreadye showed what other places caused vs to admitte the figures afore spoken of and declared, that is to wete, Synecdoche and *Metonimia* where the thynge instituted is takeÌ„ for the auctoure, that is to saye, for hym that dyd instiÂ□te it.

An answer to the third argumente that was made for transubstaÌ„ Â□acion,

Nowe will we make aunswere to the [Page liii] argumeÌ„t which is the thyrde ceason alleged in the beginnyng of this booke for the establishyng of *transubstanciacion*: and the argumente is concernyng thynges of dyuerse and contrary natures whiche are called of the Logicians in the schoole terme *disparata* as is afore sayed, whiche are so vnlyke (saye they) and so disseuered one from aÂ□nother, that the one of them can not be sayed nor verifyed of the other. Whereunto we aunswere, that suche thynges as of themselues are in suche sorte dyuerse, & vnlyke, and disseuered or contrary of nature and kinde the one to the other: yet yf they bee well ioigned togeÂ□ther wel applyed and proporcioned ye one to the other for the better signifying and expressinge of a thynge, they maye nowe in suche case bee so ioygned together that they will make a good proposicion and a perfecte sentence. Whiche thing we see to haue been dooen not onely of Christe where he sayeth, The seed is the worde of God & in another place, I am a vine tre: but also of Paule where he saieth, that we all are one breade, & in another place, the breade whiche we breake is the partakyng and coÌ„munion of the body of Christ: and agayn: this cup is the new testameÌ„t in my blud. Nor we do not muche passe on y^{t} that some saie, that Mathew & Mark did in plain & expresse wordes say, this is my bloud of the new testameÌ„t. &c. for we deny not but y$^{â€¢}$ these *Euangelistes* did so write, but in the meane tyme we stifly hold & saye y^{t} the wordes which Luke and Paule haue writen, are to bee receaÂ□ued and [Page] allowed too, aswell as the others. And those woordes

of Luke and Paule we affirme (as we haue saied of the other sentences) that thei are made of worÂdes so ferre disagreyng and disseuered in theyr natures that they maye after the sayd schoole terme of the LoÂgiciaÌ„s be but wel called *disparata*: but yet in the way of signifying and for the better expressing of the mattier that is ment and entended by theim, they bee veraye aptly ioygned and knitte together and do veraye well accorde.

An answere to yâ€¢ fourth argumente that was alleged for transubstanciacion.

In another argument it was sayed, y^{t} when Christe spake these wordes, This is my body, he sayed not this signifieth or reseÌ„teth my body, this bread is a figur or signe of my body. &c. To this we answer & lay again for vs, y^{t} likewise Christ neuer sayed y^{t} his body laye lurkyng and hidden vnder those accidentes without a subiecte (as the transubstanciacioners doe imagyn,) nor Christ did neuer saye that the substance and matier of the bread dooeth cease to bee there in the sacrament or that it was chaunged and turned by any kinde of transubstanciation into the substaunce of his body, and theÌ„ ferther I do muche meruaile how men can obiecte those thynges in this wyse against vs, seÂyng that these exposicions that it be taken in that sence are moste playnelye conteyned and expressed in the faÂthers and auncient writers of the churche. For they haue veray often in their bookes and writynges these mannier of speakynges the body and bloud of Christ to be represented, to be signifyed, to bee poynted, to bee betokeneded, and to bee shewed.

And the signes of breade and wyne they [Page Iiiii] doe calle by these termes, the seale, the figure, & the pype or paterne, and the counterpaine of the true and veray thyng it selfe. Neither is ther any cause why any man maye cauill and obiecte that the fathers did referre and applye in these signes or figures to the death of Christe, and [...]ot to the body of Christe. For the fathers dooe moste playnlye in theyr bookes wryte, and saye, that the bodye and bloude of Christe is signifyed & betokened in the sacramente. And that we haue the signes and figures

geuen vs of the verai bodye and bloude of Christe. For the ferther proufe whereof, and that thou maieste well knowe it to bee true, we shall of dyuers and sundrye places of theyr wrytynge treacte and bryng in a fewe here ensuyng.

Auste [...].

Austine in his tra [...]ctyse whiche he made of cateÂchysynge and enstructinge the rude and ignoraunte, sayeth: As touchyng the sacrament that he hath receyÂued (saieth Austen,) he must be enstructed and taught that the seales and signes of the heauenly thynges are visible. But the thynges selues that are inuisible to be honoured in them.

The same Austen in the fifthe Chapitur of the tenth booke *de ciuita [...]e dei,* sayeth: thus therfore the visyÂble sacrifice is a sacrament, that is to say, an holy signe or token of a sacrifice inuisible.

Hierome in the fowerth booke vpon Matthew and the sixth and twentieth chapitur wryteth in this wise: To the entente that as in the prefiguracion of hym.

Melchisedech the priest and ministerie of the [Page] moste high God did whan he offred vp bread and wyne, so Christ himself should represente the veritee and trueth of his body and bloud.

Bartram.

Bartram also wryteth in this manner: by laying & applying the testimonies of ye holy scriptures and the sayinges of the fathers together, it is most euidentlye proued and declared, that the breade whiche is called the bodye of Christe, and the cuppe whiche is called the bloud of Christe, is a figure: because it is a mysterie, & hath a further thyng hyd vnder it.

Tertullia [...]

And *Tertullian* agaynste the heretique Marcion in his fowerth booke: the breade which he had taken in hanÂdes, & had distributed to his disciples, he made it his bodye saying, This is my body, that is to saye, a figure of my body.

Cyp [...]ian.

Cyprian in his secound booke and third epistle: we see in the water the p [...]ople

to bee vnderstanded, and in the wyne the bloud of Christ to bee vnd [...]rstanded.

Ambrose in his booke whiche he made and entitled *de his qui initiantur mister [...]is,* that is to [...]aye, of them that are entred to the ordre of the holy mysteries saieth in this manier: before the blissyng with the holy wordes another kynd is named: but after the consecracion the body of Christ is signified. *Ambrose.*

The same Ambrose in the fifthe Chapitur of his fowerth booke entiled *de sacramentis,* that is to saye, of the Sacramentes: Make and doe vnto vs that this our oblation maye bee reasonablye and acceptablye, which is the figure of the body and bloud of our lorde Iesus Christe.

[Page Iv]And the same Ambrose agayne vpon the eleuenth Chapitur of the former epistle of Paule to the CoÂ□nthians. Wee beynge mindeful hereof in [...]ating and drynkynge, signifie the fleashe and bloude of Christe, whiche were offered vp for vs, and wythin a f [...]we lynes againe. In the fourme and signe of whom wee receyue the misticall cuppe of hys bloud, to the safeÂ□garde and defence of our soules.

Barnarde in hys Sermon whyche he made vpon the Lordes supper, speaketh in thys wyse. Into hym herefore the Lorde drawynge nere vnto hys passion, vouchsafed of his grace and fauour to clothe and coÂ□er hys disciples, to the ende that his inuisible grace might be geuen and deliuered by some visible signe. *Barnarde.*

Chrisostome in the fyrste epistle to the Corinthians and the tenth chapitur: For what do I call the coÌ„muÂ□on? that we are all but one veray bodye. What doth the breade signifie [...] the bodye of Christe. What beÂ□come they, or what are they made, that receyue it [...] the bodye of Christe. *Chrisostom*

Basilius in hys boke entitled Liturgia, calleth it [...], that is: ye sample, or paterne, or couÌ„terpaine, of a thynge, & thys doth *Basilius.*

he cal it after ye consecration.

Austen.

And *Austen* in the thyrde booke *Detrinitate,* and the fourth chapitur. The Apostle (sayth he) might by sigÂ□fiynge, haue preached and sette forthe the Lord IeÂ□sus Christe dyuerse and sondrye waies, as one way by hys tonge and wordes, or otherwise by hys epiÂ□stles and writinges, or els another waye, by the SaÂ□cramente of hys bodye and bloude. The same Austen in the boke that he writeth agaynste Adimanus hathe these wordes. The Lord doubted not to say. This is my body, whan he gaue but [Page] the sygne of hys bodye. And likewyse the same Austen vppon the thyrd psalme. He admitted Iudas to hys mauÌ„dye, in the which he gaue & coÌ„mauÌ „ded vnto his disciples a fiÂ□gure of his body. The same maÌ„ against Maximinus in the .iii. boke, & .xxii. chap. sayeth thus. In the sacraÂ□mentes it is diligentelye considered and regarded, not that they were, but what they sh [...]we and signifie. For the sacramentes are signes of thynges, and are in veÂ□raye dede one thynge, and yet signifie an other thyng. By these places y^u^ perceiuest & seest, yâ€¢ the fathers and auÌ„cient wryters, do not abhorre to put a signification of the body of Christ in this sacramеÌ„t but do playnly put, y^t^ there is a significatioÌ„ of Christes body in the sacramеÌ„t. Ferthermore we haue alredi shewed out of ye holy scriptures, that there are many suche maners of speakinge, as to saye: that thys or that thinge is suche a thyng, or such a thing, whaÌ„ the menyng is, that this or yâ€¢ thing signifieth such a thing, or such a thiÌ„g. Wher fore thys argument is playn blanke, & is brought to nought. Therefore whaÌ„ they obiect yâ€¢ Christ dyd not say, y^t^ it did eyther signifie, or represent hys body: we make answere, y^t^ yet neuertheles euen out of the scripÂ□tures it may so be taken, & that haue we proued lately inough before. Neither do we as (they thynke) reason or argue after thys maner & sort. Thyskind & maner of

The solutioÌ„ and confutation of the fourth reaÂ□son, that was first reÂ□cited for traÌ„ substaÌ „tiatioÌ„

speking is so takeÌ„ in other places, & therfore it ought so to be taken here. But we only make answere to theÌ„, who when they should proue their transubstanciatioÌ„ they brynge for their purpose thys texte. Thys is my body, which is the verie place that all the doubt and controuersie is of, and of whose sence & mening al the doubt is. They obiecte agaynst vs the naked and symple texte, [Page lvi] and grate still therupon, where as by oÂ□her pla[...]s of the scriptures it is manifeste that their reason is nothynge firme nor substantial, for so much as thys kinde of speakinge is oftentimes to be taken otherwise in the scriptures. Many moo and other reaÂ□sons we haue to proue our seÌ„tence and opinion of the sacramentes: neyther dooe we brynge thys for anye of our argumentes, but we do by thys re[...]son onely anÂ□swere vnto them, whan they laye such a phrase of speaking in our lappes, and we [...]aie: that very often it doth signifie otherwise, & therefore we say, that it is but a weake & a feble coÌ„clusion or argumeÌ„t y^{t} they make by that reasoÌ„. The reason afterward coÌ„cerning worshypÂ□ing of it, that if there were breade lefte remayning in the sacrameÌ„t, theÌ„ the same bread should be worshiped in y$^{â€¢}$ sacrameÌ„t. But I wonder muche, howe they be come thus so dainely so reuerent obseruers of the true worshyppinge: seynge y^{t} in other matters, both wood and pictures and images be worshipped among theÌ„ and prayed vnto. But peraduenture, they will saye, they worship not the stockes or pictures, but the thinÂ□ges selues which are reseÌ„ted therby. But why wil they not grauÌ„t y^{e} same thinges of y^{e} bread if it remain in y$^{â€¢}$ sacrameÌ„t, y$^{â€¢}$ it shal not be worshipped it selfe, but those things which y^{e} same bread doth note & signifie. ThaÌ„ further (I prai you) whi did they by y^{e} like reasoÌ„ reproue & take a wai the accideÌ„tes also, lest peraduÌ„ Â□ure y^{e} same accideÌ„tes might apere to be worshiped & praied to in y^{e} sacrameÌ„t [...] But peraduÌ„ture they wil excuse

The coÌ„futacioÌ„ of the sixte reason that was made for tr[...]subÂ□[...]anciation in the beginning of this worcke.

this matter, & sai, yâ€¢ no maÌ„ wil worship yâ€¢ accideÌ„tes in yâ€¢ sacrameÌ„t, wheras we al do very wel know yt the picturs [...] & images which thei stil suffer & worship in their churches are nothinge but accidentes, nether before which thei bow & knele down to worship theÌ„. For and if they [Page] longed to do worshyppe to the subÂ□staunce of woode or of stone, and not to the accideÌ„tes they mighte fynde euery where in the woodes, and in the streates store inoughe of stockes & stones to worÂ□shyppe and praye vnto.

Further, the plaine, and rude and ignoraunt peoÂ□ple haue no suche learnynge nor knoweledge that they can iudge nor discerne, or put anye difference betwene the schole termes of Accidentes, and Substaunce. And these men that feygne theim selues to be moued wyth suche greate and hole zeale in thys matter for aÂ□voydinge thys Idolatrie, should haue done very well to haue made a transubstantiation of the cuppe selfe too, leste peraduenture the cuppe myght chaunce to be worshypped, and prayed vnto, whan it is lifted vp aÂ□boue the priestes heade, & shewed. And truly thys arÂ□gumente hath euer semed vnto me, a veray slender & a vayn argumeÌ„t, though in dede it be obiected of schole doctours, yea, and such schoole doctours as be of no small name.

The fift reason auoided that was made for traÌ„ substaÌ „ciatioÌ„

It was further argued agaynste vs, that except we graunte and put a traunsubstantiation, there shal in thys sacramente two natures or substauÌ„ces of boÂ□dlye quantitye be putte togyther, at one tyme, and in one place. Who woulde not maruaile to see these men to be of suche holines, and confidence towardes ladye Nature, and of such hygh reuerence, as though they woulde not by theyr wylles in anye poynt breake or violate hyr lawes. Where as yet they wilnedes haue certayne accidentes to hange by them selues, and to be without anye subiecte of materiall substaunce, which thinge is most of all others contrarye to the course, & lawes, and ordre of nature, and yet [Page lvii] neuertheles they do not by this their folishe deuise

and imagination esÂcape or auoyde the inconuenience whiche they mooste feare.

For whan they leaue the accidentes remaynynge there is of necessitie a bodye emiddes the same accidenÂtes, whyche body vndoubtedlye perteyneth to quanÂtitie, and can not be withoute a quantitie and bignes, and doeth without doubte, fill a rowme and a place.

And where they will neades haue that the fleshe of Christe is bodily there presente wythal, whych boÂdye of Christe hath also a quantitie and bygnesse and that the sayde bodie of Christe muste lye there, as a thinge hydden vnder the accidentes, they can not chose but remediles consounde and mengle togither sondry thynges of quantitye, and do mengle togither two bodies, hauynge their seuerell quantities

But folowynge oure sentence and determi [...]ation that we shall putte in thys matter, there is no daunÂger nor perill of anye suche folyshe and vnreasonable inconuenience. They sayde further, that it was not semynge nor fitte for the dignitie of Christe, that hys body should be ioygned and annexed to the substauÌ„ce of breade, whiche is a verye fonde, and a folyshe try flynge opinion.

The auoyÂdinge of the seuenth reason brought in to conÂf [...]me & establishe tranÂsubstantiaÂtion.

For wee dooe not saye, that there is made one essensuall thynge of the bodye of Christe, and of naÂture of the bread (in such sort as of the diuine nature, & the humayne nature in Christ ther is made one perÂson nor we can not perceiue, what greater dignitie, or hygher prerogatiue there should be in the accidentes, theÌ„ ther is in the bread. So that if the body of Christ shoulde [Page] be put to be in the sacramentes wyth the acciÂdentes (as they would haue it) we see no cause or reaÂson whye the same bodye of Christe may not euen as wel stand togyther and remayne with the substaunce and nature of breade.

And for as muche as the diuine nature of Christe, is sayed and affirmed to be euen in hell by hys power,

without any losse or derogation of hys dignitye, and for as muche as thys same bodye of Christ (as them selues thyncke and holde) is geuen trulye, and substaÌ„ Â□allye to the wicked sorte also to be receiued and eaten of theym, beinge men mooste corrupte and moste vnÂ□worthy to receyue it.

Whye dooe they so greatelye feare the dymyÂ□inshynge of hys dignytye in case it so were, that the bodye and bloude of Christe shoulde be ioygned to the breade and wyne, speciallye seynge that the ioygÂ□inge and knittynge togyther for a signification or beÂ□tokenynge of the thinge, ought to be putte, and apÂ□pointed therein.

They made also an other reason or argument coÌ„ Â□ernynge oblation and sacrifiynge, of it. For the bodye and bloude of Christe (saye they) are offered vp in the masse, that if there shoulde be no suche mutation nor transubstanciation [...] than shal we offer vp nought but the signification and shadow of the body.

An a [...]swere to the eight [...]eason that the traÌ „subÂ□staÌ „tiatours alledge for their purÂ□pose.

But here shall Ciprian make answere for vs, and shall satisfye them at large: who in the seconde booke and thyrde Epistle to Cecilius [...] sayeth: that it is the passion of Christe that wee offer vppe at the Lordes Supper.

What sacrficeis in th [...] supper of the Lorde

And who is so rude, so [Page lviii] grosse, or so ignoraunt, that he doeth not knowe the passion of Christe, not to be nowe presente in the handes of the minister, for as muche, as it was a thynge done and paste long sence. Wherof there is at this supper a memoriall celebraÂ□rated and kepte, and thanckes are geuen to God for the same.

But all that euer they laye for theym selues as a cloke in thys argument, is but a thyng feigned and a veraye lye, by the whyche they deuise and imagine the very sonne of God trulye, and substanciallye, and veÂ□raylye to be sacrificed and offered vp to the father by the priest and minister.

In whyche matter howe wyde they are, & howe farre they swerue from the trueth, there is no place at thys presente tyme to shewe.

Nowe haue wee to declare & to shewe that all y^{t} they dyd after thys brynge in and obiecte agaynst vs out of the sayinges and testimonies of the fathers as coÌ„ Â□rarye to oure purpose and opinion, doth in very dede make nothynge at all agaynste vs.

An answere to the argument that the schooleÂ□men aledge for their t [...]aÌ„ su [...]stanciaÂ□tion oute of the doctors

But before I come to the expoundynge of them: I intende to speake diuerse thynges in the waye of a preaumble vnto the mattyer, whyche maye stande in stede of certayne preceptes and rules for the better vnderstandynge of the fathers and aunciente writers in thys behalfe.

Whan soeuer they traict of this sacrameÌ „tal matÂ□er, and speake somewhat hyghly & vehemently thereÂ□of. Firste it is to be considered, that the holye scripture dothe with a certayne [Page] mutual relation, and interchauÌ„ Â□geablenesse, sometimes attribute to the things selues, suche termes as are propre to the Sacramentes and signes on [...]lye, and those thynges whych [...] are propre to the thinges selues, they do contrariwyse attribute and assygne vnto the sacramentes and signes, which dooe but represente the thynges.

The fyfte rule how to vnde [...]s [...]and the doctors.

And the same selfe waye and fashion do the aunÂ□ciente fathers manye tymes vse, so that a manne shall oftentymes se and reade them, so to speake of the thinges s [...]lues, as thoughe they spake but of the SacraÂ□mentes and signes: and oftentimes contrarywise so to write and talke of the sacramentes and signes, as if it were of the thinges selues, whych the same repreÂ□sente and signifie. And so maye it be very well, bicause of the greate likenes and similitude whiche is betwene the sayde thinges, and the

An enterÂ□chaung [...]inge of names betwene the sacrameÌ „tes and thinges of the sacramentes.

sygnes, by reason of Gods institution or ordinaunce in them.

The second rule for the vnderstanÂding of the doctours.

And Austen hathe geuen a plaine aduertisemente and lesson or rule, as concerni [...]ge this matter, written to Bonifatius: that in the sacramentes the names are chaunged and confounded as we haue sayd before.

The fathers do alwayes call this a spirituall foode, & not a bodilye foode.

An other rule is, that if ye diligently marke what wente before, and what comm [...]th after: ye shall alÂwayes perceiue [...] that the fathers do witnes and testiÂfye, the foode of this sacrameÌ„t to be a spiritual foode and not the foode of the gutte, or of the bealye, or of the teethe.

The thirde rule how to vnderstand the doctors.

The thyrd rule is, that if at any tyme thei do write that we do communicate carnally and fleashlye with Christe, so that our verai bodyes also are fed with the hoste and sacramente of *Eucharistia*: all this is in this wyse to be [Page lix] vnderstanded, that we must coÌ„ceyue in our myndes, that the sonne of God whan he was conceiÂued of the virgyn Marie, and didde take the nature of man vpon him: did euen than f [...]eash [...]ly and naturally communicate with vs.

And ferthermore we dooe than abyde in hym, and he againe abydeth in vs, whan we beleue the woordes that he hath spoken, and whan with a true feythe we receyue the sacramentes. For in communicatyng and receyuyng his bodye after this sorte, there is geÂuen and wrought in vs a new spiritie, and our f [...]eashe and bodyes whiche before were of lyke nature with Christe, and now made partakers all of lyke propreÂtees and qualitees with him, & become apte to receiue his immortalitie, and his resurreccion. And whaÌ„ they obey & serue yâ€¢ spirite: than are thei truly & verely nouÂrished vnto life euerlastyng. And thus our bodyes by receyuyng of this sacramente are fed two mannier of wayes: the one, with the outwarde signe and figure: and the

other, by this restoryng of vs to euerlastynge lyfe: and so is Christe sayed to remayne and abyde in vs by meanes of this sacramente. And as touchynge the fyrste kynde, of communicatynge whiche we haue with Christ by his natiuitee and incarnatioÌ„ we haue a testimonie therof out of the Epistle of Paule to the Hebrewes, in the seconde chapitur, in these woordes: For asmuche than as the childreÌ„ are parÂtakers of fleashe and bloud, he also hath lykewyse been partaker with the same.

Now that to this presente purpose, it is ferther to bee considered, that the word of consecrating doeth signifie nothing els with the fathers and old [Page] writers, but to dedicate & appoint y^{t} thing now to some holy vse and offyce, whiche before was prophan and comÂmon of his owne nature. And therfore we must not as often as we reade in the fathers this woorde or terme of *consecration* by an by imagyn in our braynes a *transubstanciacion*: And yet yâ€¢ there is a certain chaung & a mutation in the consecration, we dooe not denye, that is to wete, suche a chaunge, for whiche these same thynges are now made sacramentes, to signifie vnto vs effectually, that (as concerning our mynde, or solle and oure feith,) the veray body and bloude of Christe is geuen and offred by the power of the holy ghoste.

How the auncient fathers dooe take and vse the word or terme of coÌ„ Âsec [...]ating or consecracioÌ„

It is ferther to bee knowen, that as touchyng the thynges selues, there is no difference betwene vs and the Caper [...]aites. For they thought that they shoulde haue eaten the veraye bodye and the veraye fleashe of Christe: and we dooe graunte no lesse to bee dooen in the sacrament of the Lordes supper.

The diffeÂraÌ„ce betwen vs and the CapernaiÂtes

But the difference betwene the Capernaites and vs, resteth in the mannier and fashion of eatynge it. For the same that they thoughte shoulde be carnallye and fleashly dooen: we teache to bee doen spiritually. And the veray true body of Christ and his veray true bloud it

is that is geuen. For feith doeth not embrace nor receiue feigned thinges, but thinges yâ€¢ are true in dede. Also whan it is red in ye writynges of ye fathers the body of Christ to be coÌ„preheÌ„ded & coÌ„teined in these misteries: there is nothing els to be takeÌ„ or vnderstaÌ„d by these wordes, but that it is limited, noted, shewed, represented, or signified by them.

in receyuyng the sacramentes.

And whan thou hearest any of the fathers saying that there is nowe no breade nor wine anye longer reÂmayning in the sacrament, yu must not vnderstaÌ„d this so to be without any farther addition or circuÌ„staunce but in respecte of thy selfe whan thou doest deuoutlye and godlye receyue it. For thou for thy parte, at that time muste not thinke any longer on the breade, or on the wine, but thy minde & [...]ence must wholy and oneÂly clea [...]e and sticke to the thynges whyche are there represented and signified by the sacrament. And thereÂfore it is saide by the prieste or ministe Lyfte vp your hertes, to the entente that thou shouldest lifte vp thy minde and thy herte from these visible thinges vnto the thinges inuisible whiche are there offred and geuen vnto the. Yea, and the holy scriptures dooe not abhorre frome this kinde of figuratiue speakinge neiÂther, but do admit [...]e and vse the same. For Paul saith We haue no strife nor wrastlinge against fleshe and bloude. Who neuertheles would not haue denied, but that the bodye and fleashe doth noye & burden, & encumber the soule, & that the same body & fleshe oughte to be bridled and kepte vnder. For the same Paule in an other place writeth in thys maner. The fleashe desyereth contrarye to the spirite.

The sixth rule.

Neither was Paule ignoraunt that there be many ill folke, which in the scripture be called fleshe & bloud, of whom neuertheles we be molested and vered, & haue a continual conflicte or wresting with the same. But Paules menyng was of that same chiefe and eÂspeciall cont [...]cion or striuyng, from the which all these other striuinges take their begynnyng. Paule sayed also in another place, that there is in [Page] Christe neither he nor she neither bondeman nor free

man. &c. Yet neuerthelesse these offices and these sortes of people are not reiected or put awaye from Christe, or from the congregacion of Christians, yea and commaundementes and rules of ordre wrytten in scripture seuerally of the sayde sortes of people. But Paule ment that these thynges be not in Christe as touchyng regeneracion in Christ, as touching forÂgeuenesse of synnes, and as touchyng the obteynynge of euerlastyng lyfe, which thynges are the highest and chiefest pointes in the profession of Christe. And in diÂstributing of ye sayd thinges. Christ hath not any parÂtiall respecte to these states & to these degrees of men. The same Apostle wryteth these woordes: The kyngdome of God is not in woordes: and yet he would not for that cause bannyshe out of the congrega [...]ion or put awaye exhortacions, admoÂnicions, and readynges, whiche bee dooen with woordes: but he had o [...]elye a respecte to that chiefe strength & efficace of the holy ghost [...] whereby al thinÂges ought to bee ruled or gouerned in the congregaÂtion. And euen after thissame manier dooe the fathers and olde wryters speake, whan they denye that the same nature or substaunce of the signes dooe styll reÂmayne in the sacrament which thing as we haue said) is not to bee vnderstanded as the plain wordes [...]oune without any ferther addicion, circumstaunce, or conÂsideracion: but as touching our feith, and as touching our thynkyng whiche our feith and thoughtes ought not ouer muche to leane or cleaue to the sayed signes or tokens. [Page lxi]

The seueÌ„th rule or vnÂderstanding of the D [...] Âtours.

Aman may ferther saye, that feith is of suche verÂtue strength, and efficacie, that it can make thynges to be presente: yet not onely really or in substaunce, but spiritually. For feyth doeth verily comprehend suche thynges.

The presence that feith causeth.

And in this sence or meanyng the Apostle sayd that Christe was crucified euen before the eyes of the GaÂlathians. And after the same manier was Abraham sayed to haue sene the daye of the Lorde. And after thesame manier the olde aunciente fathers of the olde testament

had the same Christe in theyr sacramentes, that we haue nowe in ours. And thus ye see that to this presence it is not requisite that thynges dooen in their naturall constitu [...]ion and beyng shoulde chauÌ„ge their place, and come from place to place, or that they should be present before our yies with all their mateÂ□all and naturall qualitees, states, condicions, and all other appurtenaunces.

The eighte reason how to vndestaÌ„d the writinÂ□es of the fathers.

It is also to be obserued and marked, that thinges maie bee so spoken by alternacion, that is to saye, for the respect of a certayne enterchaungeablenesse of the propretee, (whiche is after suche sorte, that such thinÂ□es as do properly belong to his godhead, are some tyme applyed to the humanitie, and contrarye wyse, those thynges that belong to his humanitie are someÂtymes applyed and referred to his godhead: and this I call alternacion, and communicating of propretees and by this alternacion because the deitee or godhead of Christe is moste truely present with vs: thesame self thyng maye be made commune to his humanitie also. As when Christe, beyng vpon earthe, saide that the [Page] sonne of manne was in heauen, and in so saying he applyed that thinge to his humanitie or manhoode, which belonged to his deitie or godhead. And after this fashion of speache: I wold graunte that Christes manhode is present to vs when we receyue his body. Albeit I wold than expoune it, that it wer by the fore sayde communication of alternation of propretees. Finally, yf you demaund, why old wryters vsed suche maners of speche as some vnpossible: it was for these causes: partly, that they wold folow the phrase or maner of speche read in scripture, and partlye, that they might moue mennes myndes, with a greater zeale, and also, that they might declare that this significatiÂon of sacramentes was not like to thynges signifyed in a comedi [...] or tragedie. For in suche enterludes, any of the players beyng disguised in his

why the faÂthers dooe somtymes speak more then the truth is, vÂsy [...]g the fyÂgure Hiperbole.

players appaÂ□ell maye represente the persone of [...] or PriÂ□mus, but than getteth he thereby [...] or nothynge els to speake of, but whan he hathe placed his parte he is thesame man that he was before But in the recei [...]yng of Christes body the thyng beynge represented with the strength of the holy ghost, is both geueÌ„ and emprinted in our hertes and our solles through faith and many giftes & graces do folow and specially a secrete and an vnspeakeable knittinge and vnion of vs with Christe doeth folowe, so that we are made one thing with Christ.

The reasoÌ„s auoyded yâ€¢ was broght for transu [...] [...]anciacion [...] [...]ut of the doctours.

Nowe the fyrste obiection was broughte out of Ireneus, whiche sayeth that yearthly breade (when it hath receiued another name is not common bread but it is made *Eucharistia* that is to saye, a sacrament of thaÌ„ kes geuyng.

We gladli graunt this to be [Page lxii] true for we do not hold yâ€¢ it is prophan and coÌ„mon bread suche as we vse daily to eate: but that it is an holy breade, and a breade apÂ□ointed to an holy vse and purpose, whiche at the reÂ□ceiuing of Chrystes bodye is made (as Irenens saied) *Eucharistia,* but all the wordes yt folow in Ireneus do muche make for our part. For he wryteth, yt *Eucharistia* doeth consist of twoo partes, that is to wete of an heÂ□uenly thyng, and of an yearthely thyng. And he did nat saie, that it is made of the accideÌ„tes of an yeartheÂ□ thynge, and after wardes he wryteth our bodyes receyuyng the sacramente of *Eucharistia,* to bee on thys condicion not corruptible, if the same haue hope of resurrection. And in case that so great a chaunge bee graunted and putte of hym to bee in oure bodyes, that he made it equal with the chaunge of the breade: (for as that breade (sayeth he) is no longer CoÌ„mon bread so our bodies be no longer corruptible) what nede shall it be, to sette vp thys transubstanciatyon, seyng he maketh the twoo chaungeynges on bothe sydes equall. And a playne mattier it is that the substaunces of oure bodyes bee notte tratysubstanÂ□yated.

Tertullian aunswer vnto.

Secondartyly *Tertullian* was alleged. And he also bryngeth a declara [...]ion wyth hym to shew what he meneth for Tertullyan dooeth not onely speake in thys manyer: Oure lorde tooke breade and made it hys bodye, whan he sayed: thys is my bodye: but also Tertullyan putteth thus muche more to it to declare it, and sayeth: *id est figura corporis m [...]i*: that is to wete sayeth Tertullyan the signe of my bodye.

The obiection out of Origen aunÂswered vnÂto.

They brought in agaynst vs Origen also, [Page] because he wrote that Christe graunted the breade to bee his bodye. And that dooe not we denye: but all oure conÂtrouersie dooeth consiste in the manier how it is Christes bodye. And as touchyng this poynte, Origen hymself sheweth playnly in other places of his weorÂkes, that there be figures here, and that this bread is called the word nutritiue of the solle, and geueth a ferÂther lesson concernyng thesame, that we muste not set our myndes to cleue and sticke, to the bloude of the fleashe, but to the bloud of the worde.

Cyprian answered vnÂto.

Ciprian semeth to speake more hardelye, when he sayed that this breade is chaunged, not in his shape, or outwarde apparaunce, but in his nature. But we muste haue a regard and consideracion what he wrote to *Caecisius.* Whiche was, that the Lordes bloude was shewed foorth with the wyne, and that if wine ceassed to bee in the cuppe, it coulde not seme that Christes bloud was in the cup. And as touchyng that he wriÂteth in this place of chaungeyng the wyne into bloud, we graunted also that a chaunge there is, but we afÂfirme it to bee a sacramentall mutacion or chaunging & none other. And thus takyng it we graunt that it is not ye shape of ye bread, or ye fourme, or ye accidentes of the breade that haue suche office here as to be SacraÂmentes: but we saye that the nature, and the veraye substaunce of the breade and of the wyne is chaunged into the sacrameÌ„tes of Christes body

and bloud. And And as the veray substaunce of the bread and not the shape of the breade dooeth nourishe: so Christes boÂdy dooeth bothe nourishe our soule and bringeth couÌ„ Âforte and strengthe to our bodye.

And as the very substaunce of the [Page lxiii] breade is made of many graynes: so the mystical bodye whiche it repreÂsenteth, hath many members or partes ioyned and vÂnited together. Wherfore as well we as oure aduerÂsaries, dooe graunte that it is not the shape, that is to saye, the outwarde apparence and sight of the bread and the outwarde fashion of it, that is chaunged: but that it is the veray substaunce therof, whiche is chauÌ„ Âged. Now our aduersaries will haue, that the chanÌ„ge is made by the castyng awaye of the breades nature but we doe holde, that there is but onely a sacramenÂtall chaunge.

And Cyprian himselfe maketh playnly agaynste our aduersaries. For they dooe not saie, that the subÂstaunce of the breade is chaunged: but they saye, that the substaunce of the breade is vtterly gone, so that they take the bread cleane awaye. We saye, that the substaunce of the breade is chaunged, and so chaunÂged, that it becometh Christes bodye: that is to saye, the sacrament of Christes body: which it was not beÂfore. A man maye also besides all this, saye, that this latine woorde *natura* is not euermore in the good aucÂtoures of the latine tongue taken for *substancia* that is to saye, *substaunce*: but sometymes it is taken for one of these woordes, *vis* the strength or vertue, *ingenium* the nature or disposicion, or *propri [...]tas,* the propretee. &c. Whereof Cicero saieth in his booke entitled *Desomnio scipionis*: The propre nature and strength of the solle is (sayeth he,) that it is moued of it selfe. And in an epiÂstle to one Lentulus he writeth thus: The nature & the religion of thy prouince to be suche &c. In whyche place [Page] the worde *nature* is taken for the fasÂshion, and the disposicion or inclinacyon. &c. And euen in lyke manier is it to bee taken whan it is saied: the nature of herbes, or the nature of stones, and so oÂthers like. And thys sygnification of the worde *nature,*

dooeth veraie well agree with the saieyng of CipriÂan afore cited.

The ob[...]Âan. oute of Ambrose answered [...]nto.

They bring foorth Ambrose agaynste vs also, and specyallye in his Bookes entitled *de sacramentis.* Whyche bookes Ambrose dyd not make, as som men thynke. Fysher late bishoppe of Rochester dooeth inÂueighe & in maner rage agaynst al suche as so thinke. And he sayeth, that we ought in any wyse to geue credite vnto Austen, who auoucheth that Ambrose wrote the sayed bookes, and was Auctour of theim, and he testyfyeth in plaine woordes, that Ambrose wrote these said bookes of the sacramentes. And for proufe of the mattyer, he allegeth the prologue of AusteÌ„ vpon hys bookes entitled *de doctrina Christiana* which prologue of Austen. I haue often tymes reade. But yet cold I neuer ther fynd that, that fysher wrytteth: vnlesse paraduenture he meane of that that Austen wroote in his boke of Retractacyons, whan he maÂketh mencion of his bookes *de doctrina Christiana* and ther in dede, he saith suche a thyng, but not in ye prologe of hys work *de doctrine Christiana,* as fysher citeth it. MoroÂuer thys pointe I doe verai wel know, that Austen wrytynge agaynste one. Iulianus a pelagion dooeth allege Ambrose concernyng the Sacramente of rege neracyon or of philosophye: But he mencyoneth not any woorde of these bookes of the misteries or of the sacrameÌ„tes. And ye wordes y^{t} AusteÌ„ al [...]egeth in y^{t} place are [Page Ixiiii] not in these bookes of the sacramentes. But I passe not for thys. Suppose that Ambrose were the autour and wryter of them: they dooe not vtterly dissente or disagree from oure myndes in this matÂuer.

For many thynges he speaketh of sygnyfyeng, and that these sacramentes bee called, or sayd to bee ChriÂstes bodye: whyche thynges we dooe not denye. And in case he dooe at any tyme speake or make mencion of chauÌ„ging or turnyng: thaÌ„ is it all together to be vnderstaÌ„ded of a sacramental chaungeyng. Morouer he himselfe must be wel loked vpon & weyghed, what he writeth in other places. Fyrst *de officiis* in the fourth booke and fowertie

eight chapitur, he hath these wordes here ensuyng: In the one, that is to saye, in the old lawe, is the shadowe: and in the one is the ymage: but in the other, that is to saye, in the newe lawe, is the veritee, in the law is the shadowe: in the ghospell is the trueth, and trueth there is in heauenly thynges. In the olde lawe, there was offred a lambe, there was offred a calfe: nowe in the newe lawe is Christe offered, but he is offered as a man, and as one that receiueth his passion, but he himselfe offrethe himÂself as a priest, that he maye putte awaye our synnes: here as if wer in an Image or similitude, there in veriÂtee, where he maketh intercessyon as an Aduocate for vs before hys father. And vpon the fyrste epistle to the Corynthyens, (as we haue before alleged) the same Ambrose thus sayeth: In eatynge and drinÂkynge we dooe represente or sygnyfye the fleashe and bloude of Chryste, whyche thynges bee offred. And whan he speaketh of the [Page] bloud, he saieth, that we receiue the misticall cuppe, *in tipum [...]ius,* that is to saye, for a sygne of he same bloud.

Also the same ambrose in his fourth boke of the sacramentes, and the fourth chapytur, putteth plainÂly our chaungeynge into Christe: whyche selfe same pointe we haue noted & marked oftentimes in others of the olde fathers, and wryters.

Chrisostom aunswered v [...]to.

Now remayneth that we see concerning ChriÂsostome, what is to bee saied: They brought in for their purpose hys similitude of waxe, whyche waxe beeyng put to the fyer, is distroyed as touchyng his substaunce, so that nothyng of the waxe remayneth or eskapeth: So thynke thou (saieth Chrysostome) that the mysteryes are coì„sumed of the substaunce of Christes bodye. Our aduersaryes saye: What thing can be spoken more plainly to declare that the substaÂnce of ye bread is gon? but here I thinke it no labour loste but a profytable excercyse to examin dyligently some places o [...] Chrysostomes weorkes, that ye maye vnderstande plainly, how wel the thynges be marÂked which we spake of before: as touchyng such phrases founde in olde wryters. In the .lxxxiii. homelye vpon Matth. he

wrytteth thus: Many men say, that they wisshe and wolde fayn see the fourme, and shape and likenes of Christ: yea and that they would veraye fayne beholde his garmentes and shooes: but he deliÂ□ereth himselfe to thee, not onely that thou mayest see hym, but also that thou maist touche hym Doe not we here vnderstande, how he appli [...]th that to the thyng of the sacrament, which belongeth or pertayneth to the sygnes, as for example Chrystes bodye maye bee [Page lxv] touched, and maye bee seen? whiche thing to bee true of the signes onelye: what it is that doeth not receiue and see. Again, in the same homelie or exhortacioÌ„: Christ reduceth and bringeth vs with him selfe into one masse or lumpe, and that not onely by fayth: but also he maketh vs in veray dede his bodye. Whiche same selfe thinge also he wrote in the sixtieth and sixtieth one Homelie, vnto the people of Antioche: affyrmyng that we, not onelye by faithe and charitee: but in veray dede: are made and are ioyned and anexÂ□d to Christes body. And if it so be, that our substauÌ„ce is not turned into Christes substaunce, and yet that we bee so nyghe to Christe: why muste the subÂ□staunce of the breade bee chaunged whan it muste bee made Christes body. But a doubt mighte here aÂ□se, as though Chrisostome made against vs, in that we holde that this receyuynge is by feythe, where he sayeth, that we be ioyned and turned or chaunged in to Christe, not onely through feyth, but also in veraye dede. But here is to bee marked, that althoughe we holde Christes bodye to be eaten, and his bloud to be drounke through feith in receyuing of this sacrament yet vpon this receyuyng by feyth there doeth foorthe with folowe not a feyned ioygning but a true and an effectuall couplyng betwene vs and Christe, through the whiche ioygning of vs to Christe not onelye oure mynde and solle is vnited and knitte vnto Christe and made one with hym: but also oure body and our flesh hath therby a certayne restoryng and renewyng, so that we are therby truly and verayly made the memÂ□ers of the Lorde, and we receyue Christe whiche is [Page] our head, of whom we draw and take our spirite a [...]d our life continually. And this it is that Chrisostome ment whan he said that we be truely

and veraily ioigÂ□ed to Christ. And thus muche more maie yet be said herein, that Chrisostome in the selfe same homelie and sermon vpon Mathew saieth, that th [...]se be the signes or tok [...]ns of Iesu Christ, with the whiche signes we stoppe the heretikes mouthes, whan they demaunde of vs after what sort or facion Christ did suffer. For if he had not had veraie true fleshe in deede, and also if he had not truly and v [...]rily suffred passion in dede thaÌ„ were these signes or tokens but vayne thynges. He sayeth also in thesame homelye, that our tongue is made blouddye in the receyuing of the Sacramentes And leste one myghte make some cauillacion, and saie that this bloude muste bee vnderstande to bee inuiÂ□sible bloud, (that is to sa [...]e, suche bloud as cannot bee sene with our [...] yies:) with the which bloude beyng conteyned in the wyne or in the accidentes of the wyne (as themselues doe terme it) oure toungue is made blouddie: the same fath [...]r Chrisostome in the sixtieth homelie to the menne of Antioche, sayeth, that oure toungue is made redde with this bloud of the sacraÂ□ment. In the which wordes who doth not se y^{t} he speaketh by ye figure *Hiper bo [...]e,* which is: whan a man for ye more vehemeÌ„t and more earnest expressing of a thing will speake more then the trueth is, or maye withoute playne myracle as for exaumple if one shoulde saye, that al the world heard a thyng spokeÌ „, whan his meaning is, that a veray great noumber heard it: this manier of speakyng is called *hiper bole,* and in his homelye made in *Eucherius,* he sayeth that in the cuppe there is bloud taken [Page lxvi] out euen from the lordes syde.

Whiche thyng can not be beleued in the verai same fourme that it is spoken, forasmuche as Christes side is not nowe at this daye open, neither any bloud takeÌ„ out therefrom.

Chrisostome himselfe deÂ□clareth his owne hyperblicall speaÂ□kynges.

He wrytethe morouer in thesame Homelie after this manier: Doest thou see any bread or wyne? And hymselfe in this wyse maketh the au [...]swere to the question: Nay, god forbyd. Surely yf he should aske the sences of a manne suche a question, they woulde aunÂ□swere

(yf thei could speake,) that it wer not true that Chrisostome sayeth. For after the iudgemente of oure senses, there is present bothe bread and wyne too. But he speaketh truly whan he sayeth afterwardes, *non ita cogites,* that is, thinke no suche thinge in thy mynde, that there is breade there. For as touchyng our mynde or thynkynge, all suche thinges must awaye.

Thesame Chrisostome wryteth in this mannier: *Ne putes te ex homine accipere corpus Christi sed a seraphin, qui astet et forcipe tradat tibi Carbonem ignitum.* That is to saye, think not thy self to receyue the bodye of Christ at a mortall mannes hand: but of an Aungel of the ordre of Seraphin who standeth by, and deliuereth thee an hoate fieÂ□ye coale with a payre of tongues [...] &c. here in this place I dooe not suppose that these men wolde haue that the minister or the pastour whiche ministreth the Sacramentes vnto vs, is transubstanciated into an Aungell. And thesame Chrisostome writeth afterÂ□wardes. *Accurramus ad exugendum sanguinem, qui ex latere domini prof [...]uit.* That is to saye, leat vs renne to sucke out the bloude whiche floweth oute of the Lordes syde. The veray [Page] schoolemenne themselues dare not speake so large as this. For they wryte y^{t} the bread and the wyne are turned into the substaunce of the bodye and bloude of Christe: but yet not so that anye thynge is added to the veraye true substaunce of Christes body or abated from the substaunce of the same. And in the lx. and one homelie to the people of Antioche, he saith that Christe did not geue hymselfe to vs to bee seen, but also to bee touched, and to bee felte, & to haue his fleashe fastened vpon with our teeth. In whiche place also, ye see that that is applyed to the thing signified by the sacramentes, whiche properlye and peculierlye belongeth but to the sygnes onely. For our teeth doe not reache so fer, as to touche ye substaunce of Christes bodye, but onely to the breade, and the signes, and the Sacramentes,

That that properly belo [...]geth to yâ€¢ sig [...]es as attributed to the

The same manne in the sixtieth Homelye to the people of Antioche sayeth that we

thynges.

oughte not to thynke y^{t} the ministers hande doeth holde foorthe the Sacramente vnto vs: but that we shoulde thynke Christes owne hande to bee stretched foorthe vnto vs and to dooe it. And likewyse in Baptisme that it is Christe himselfe that executeth the office of baptising. And in the three skore & one Homelie he exÂhortethe vs to thynke that we dooe in this SacraÂmente taste Christe sittinge in heauen [...] whiche is wurshipped of the Aungels. In all whiche whiche places here nowe alleged it is manifest and playne eÂnough that this our olde aunciente father trauayled by all meanes possible to call foorthe the myndes of suche as receyue the Sacramentes from these yearthly and grosse and outward signes, to the contemplaÂcion and meditacion of the [Page lxvii] godly and heauenlye thynÂges by them represented. And a thing it is much to be meruayled at, that these men whiche bee so diligent in serching and discussynng the sayinges of the fathers and olde wryters: Dooe not emong all others, bring forthe the place of Chrisostome whiche is wryten in the sixtieth and one Homely to the people of Antioche where he sayeth, that those men are bothe lighte and malaperte and frowarde whiche vse to stande present by, at the ministryng of the sacramentes, and doe not receue the communion themselues to. Wherin ChryÂsostome affirmeth y^{t} they doe vnto Christ a manifest iniurye and wrong. But to tarye a lytle longer vpon that that was set foorth in the argumente of weaxe whyche melteth altogether whan it is sette to ye fyer (as aforesayd) we aunswere, that Chrisostome hath often tymes in that place thys woorde *Puta,* that is, thinke thou, to thentente we shoule vnderstaÌ„d that thys and suche other mattyers muste not bee taken but onely in respecte of our feyth and our thinÂking, with the whiche feith or thynkyng whan we reÂceiue the breade and the wyne, we dooe not compreheÌ„ Âor consider the bare thinges alone by themselfes: But we lyfte vp our myndes, & seke the heauenlye thynges whyche by waye of betokeninge are annexed to those yearthely thynges, and by the same effectually signified. Morouer we bryng forth a lyke symilitude out of

Cirillus answered vnÂto

and declared.

Cyrilus in the tenth boke and the .xiii. chapitur vpon the gospel of Ihon where he saith y^{t} waxe being melÂ□ed & so mingled with other waxe y^{t} bothe be made vtterly one thiÌ„g doeth represente ye verai same thiÌ„g y^{t} is doeÌ„ iÌ„ ye receiuiÌ„g of ye sacrameÌ„t: which is, y^{t} we be made verayly one thyng with Christ. [Page]

And the same selfe thynge he hath agayne in the fowerth booke a [...]d seuenteenth chapytur of the same woorke.

Nowe than if it so bee that thys symilytude of weaxe hath place as touchinge that we bee made one wyth Christe, and yet no transubstanciatynge of oure bodye thereunto required: than maye the same thynge also bee putte and holden of Chrysostomes siÂ□ilitude whyche he putteth betwene the weaxe and the sygnes or mysteryes of thys sacramente. BesyÂ□es the premisses, it is to bee demaunded of oure adÂ□ersaryes whether they wyll haue these and suche oÂ□her similitudes to agree in all poyntes.

Whyche thynge if they graunte to bee true, than shoulde they take awaye also the whytnesse, the roundenesse, ye taste, and the other accidentes of the breade from this sacramente. For the weaxe that is put to the fyer is not onely destroyed as touchynge the substaunce of it but also as touchynge the accidenÂ□es. If they wyll not the simylitude to haue place in thys behalfe, than shal it belefull and free for vs also, to vnderstande all thys whole mattier, and to apÂ□lye it to the thynkynge and conceiuynge of oure mindes, and to that that is comprehended and enbraced by feith: and there wyl we graunte as touchynge the conceyuynge or comprehensyon of oure feyth that the nature bothe of bread and wyne departeth awaie, and that oure mynde and solle is onelye fyxed vpon the thynges that are thereby sygnyfyed, and vpon the thynges whyche are offred vnto vs by meane of that outewarde sygnes, that is to saie, vpon the bodye and bloud of [Page lxviii] Chryste.

And as touchynge Chrysostome, thus muche

suffiseth to bee sayde: wherin we maye well see howe trulye those thynges whiche we haue spoken before of vnderstandinge and takynge the olde fathers and auncient wryters of the churche dooe take place.

Austen aunÂswred vnto.

Then was Austens sayinge brought in and obÂiected agaynste vs, for that he wrote vpon the three and thirtieth Psalme, that Christe dyd beare himselfe in his owne handes: yea euen at his last supper whan he distributed and deliuered the sacrament aboute to his Apostles: and as for this, dooe not we denye. For what impediment or lette should there bee, but that Christe might beare his owne body in his owne handes yf by his bodye a man vnderstande the SaÂcrament of his bodye. And this it meneth that Austen did adde in the ende of this place, this worde *QuodamÂmodo* that is to saye after a certayne fashion, as though he shoulde haue sayed, he bare not himselfe after a playne and absolute manier of speakynge or vnderÂstandyng, but *aliquo modo* that is, after a certayne fashion, and that is the same veraye waye or fasshion whyche we haue here aboue alreadye declared.

Christ howe he bare hym self in his own handes

They laye agaynste vs also thesame Austens sayinge written in the thyrd booke *De Trinitate,* that is to saye of Trinitie where he sayeth that the breade is broughte to his visible lykenesse of fashion by the handye woorke of manne, but that it could bee made so greate a Sacramente withoute the inuisible operacion and woorkynge of the holy ghoste.

But it is a matier not alitle to be wondered at, howe these meÌ„ caÌ„ not cal to remeÌ„brauÌ„ce nor receiue no other worke of the holy ghoste in [Page] this sacramente, but transubstaunciation onely. For as soone as they heare the name and mencion of operatyon of the holy ghoste in thys sacramente they can streight waie bring in tranÂsubstanciacyon whereas yet neuerthelesse these outÂwarde signes can not possybly be so chaunged, y^{t} they can bee brought to suche an high

state and degree as to bee sacramentes, nor cannot bee chaunged. But by the power and might of God, y^{t} is to wete, through the lordes institutyon and ordinaunce by pronounÂcyng of certain holy wordes out of the sciptures, and by the strength and efficacye of the holy ghostes worÂkyng: For these godly thynges dooe not nowe any more come hurlyng or stumblyng into oure myndes after the vulgare or commen sorte: But wyth an efÂfectuall and a veray earneste enforcemente of the holy ghoste. And by the strength and vertue of the same holy ghost, our hartes & myndes be persuaded and moued to the conceauyng and enbracyng of the thinÂges of the sacramentes throughe feith.

It is the oÂperation of the holye ghoste that these heleÂmentes are made sac [...]amentes.

Nowe as touchynge Austens saying who in the nyntie eighte psalme vpon the texte *Adorate scabellum pedem eius* that is, wurshyp ye the foote stoole of hys feete, seketh about what footestole the same should bee, and at lengthe fyndeth that it is sayed in the scriptures *Terra est scabellum pedum eius* that is to say the yearthe is hys foote stoole butte howe (sayeth he (shall we wurshyp the yearthe: It is not wryten in the scryptures, Thou shalt wurshyp the lorde thy god, & him alone shalt thou serue, and is it not commaunded (sayeth Austen) that we shall not wurshyp any of the thynges whiche are in ye heauens aboue, or vpon the yearth [Page lxix] beneath, or in the waters, or vnderneathe the yearth. But after al thys he brynÂgeth in, that a certain yearth there is, whyche bothe maie and oughte of good right to bee wurshypped, For (saieth he) the soonne of god tooke vpon hym mannes nature, that is to saie, [...]leashe of a virgyn, and fleashe is called yearth in the holy scryptures, beÂcause oure bodye was taken of the yearth. And that the fleashe of Christe is to bee wurshypped, dooeth of thys mattyer plainly appere, because that whan he geueth the same to bee eaten, no man dooeth eate it before he hath first wurshipped it.

These woordes of Austen can make no thynge againste vs. For we make no denyall at all but that

the fleashe of Chryste is to be wurshipped, because of the ioygninge and couplyng that it hath wyth hys other nature of hys Godhed. But nowe at thys preÂsent our contencion is, whether the said fleshe of Christ lyeth hidden in the sacramente vnder the accydentes of the breade, and not whether the fleashe of Chryste bee to bee wurshipped or no. But they saie. If Christes fleashe were not there in the sacramente, and breade still remayninge or conteyned in the sacramente: than shoulde there bee Idolatrie comitted. But we thus aunswer agayn, that they also renne into as greate a daungier of Idolatrie, as we. For they also on there parte shoulde remoue and take awaye the accidentes, leste the same accidentes might happen to be wurshipped: and they shoulde chaunge the substaunce of the veraye cuppe or chalice too, and make a transubstanÂciacion of it for feare leste it woulde bee wurshypped of some ignoraunte persones, and Idolatrie coÌ„myted therunto.

But in a sacramente we putte a dyfference [Page] beÂtwene the outwarde signes and the thynges that are sygnyfied by theim: and to these sygnes we geue and shewe honour and reuerence that is to wete, that thei bee reuerently handled and after a comely facion, and that they bee not cast away. For they bee holy thinges and deputed and appointed ones to god. But as touching the thinges signifyed and represented by the out warde sygnes, (that is to wete, the bodye and bloud of Christe, we dooe quickely and without any sticking graunte that they shoulde bee wurshipped. For AuÂsten sayeth in thys place. There is none offence dooen in wurshyppyng of Chrystes fleashe: But there is an offense committed in not wurshyppinge of it. But yet dooeth Austen foorth with warne vs that we shulde nottary or fixe our mindes vpon the fleashe of Christ: but that we should lyft vp oure myndes to hys godÂly nature and to hys deitee, to the whyche deyte ChriÂstes fleashe is ioygned and knitte wyth suche a knotte as can not bee vnlooced for els (sayeth he) *Caro non proÂdest quicquam sed spiritus est qui viuificat.* that is the fleshe dooeth nothynge proffyt nor auaile. But it is the spyryte that quickneth and geÂueth lyfe. where marke, that

thys saynge of Christe whyche is wrytten in the sixth chapytur of Iohns ghospell, is vnderstanded and taken of Austen conÂcernynge Chrystes fleashe, and not after a carnall and fleashely vnderstandynge of the same, as some men wolde ha [...]e it. But nowe for wurshyppynge of it I wyl here bryefly touche and in fewe wordes reÂpeate the same.

Whyche before thys time I spake whan I declared this epistle: whyche was that adoracion or wurÂshypping, consisteth in Inuocatyon or callyng vpon, (as whan we praie to God) and in confessyng or acknowelaygeyng, (whyche confessing is of two sortes the one with the hert, and the other with the mouth,) and in thankes geuing. Al these thiÌ„ges bee dewe both to god and to Chryste where and whan soeuer he deÂclareth hymselfe vnto vs. And this is doone three manier of wayes: fyrst by reason of goddes woorde inÂwardly considered when some vehement thynkynge vpon God and Christe cometh into oure myndes, by the strength and power of the holy ghoste. And than dooeth wurshyppynge folowe streygth waye. For eyther we confesse and knoweledge his maiestie to bee moste excellent. &c. or els we call vpon him to helpe vs, or els we thanke hym for hys goodenesse shewed vnÂto mankynde. And these thynges dooe sometymes, declare themselfes vnto vs by externall and outward woordes, that is to wete, as often as we ourselues reade the holie scryptures, or els whan we heare godÂly sermoÌ„s. For in this case we be many times prouoÂked to calle vpon God or to dooe other thynges whiche perteyne to the nature of godly wurshyppiÌ„g. To bee shorte, Chryste and god sometymes dooeth declare hymselfe by outewarde sygnes as he dyd in ye Mounte of Synai vnto Moses, and to the prophet Isai in lykenesse of a kinge sitting in his regall throne. In the arke of promyse, and in the Sacramentes. And here also is adoracion or wurshipping vsed. But like as Austen gaue warnynge or exhorted vs, that we shoulde notte sette oure myndes and stayghe onelye vpon the fleashe, but that we shoulde goe for warde lifting vpon our myndes to his deite or godhead: So doe I now here geue warnyng, that

Exod. xix.

Isay. vi.

[Page lxx]

[Page]

whan we receiue the sacramente we should not stoppe or tarie in the outward signes w^{t} our wurshipping, but that we shuld in spirite and in truth wurship Christe that sitteth in heauen at the right hande of the father. Which thing because some vnlearned people dooe not vnderstande by reason of this false opinion of *transubstanciacion* beeing now confirmed and rooted in mens myndes: therfore I would thynke it not vnprofitable, if we did refreine our selues from outwarde wurshipping of it, as froì„ prostration or kneelyng, vntyl suche tyme, as the rude sorte and ignoraunt people were better enstructed & taught therin. Inward wurshippyng maye bee vsed without daungier: nether were the outwarde worÂshyppyng ill in his owne true naturall vse. For many menne dooe godlye and reuerentlye bowe theyr knee whan they heare those wordes of the ghospell *et verÂ[...]um caro factum est* that it is to saye. And that word became fleashe. &c. And yet is it not to bee sayed of them, that they wurship the veray wordes, but the thynges that is sygnyfyed by the woordes.

Whyche same selfe thynge what stop or lette is there but that it may bee dooen in thys matyer of the sacramente, so that the outewarde sygnes bee no [...] wurshypped, but the thynge that is sygnyfyed by the sygnes. But in these present dayes peraduenÂture outewarde wurshyppynge is not expedyent to bee vsed for the foresayde cause, vnlesse often mention shoulde bee made of suche matyers in the sermons to the people.

And yet leat not any man take occasion [Page lxxi] of these my woordes, to saye, or thinke that it is lawfull to worshyp Images or pictures, because that god and Christe dooe seme some times in them to declare him selfe effectually vnto vs. For we haue plain wordes of scripture y^{t} we shal not make vnto vs any Images to worshyp them. But as touchynge the wordes of holy scrypture, and as touchyng the sacramentes here is nothyng to the contrarye but that in hearynge or receyuyng them we maye worship them, because they bee thynges instituted and ordeyned by the woord, the wyll, and the commaundemente of god, too the entente that we

might therby bee prouoked to the due seruynge of good, whiche seruynge of god, consisteth much in adoracion and humble wurshipping of hym. Neyther can ye also of thys matyer, or of any my wordes gather that any parte that remayneth after the receyuynge of the sacramente should be wurshiped. For what so euer strength the outewarde sygnes in the sacramentes haue, they haue it of the holy ghoste, of the lordes woordes, and of hys institucyon, and ordinaunce. Whyche thynges dooe no longer remain, then whyle the vse and receyuynge of the sacramente dooeth continue. And the promisse of God, is applied to thys sacramente whiles we eate and drink the sacramente. Wherfore y^{t} opinion and doctrine of reseruing the sacrament was not Catholike, nor vniuersalli vsed or receyueth in ye Christyaì„ coì„gregacioì„s. For in ye time of Hesythius (as hym self testifieth wrytyng vpoì„ the booke of Moses that is entitled leuiticus) that y^{t} was least of ye sacrameì„t, was burnt which selfsame thing y^{u} haste also in Orygyen vpon the same booke entitled Leuiticus (though it bee but al one [Page] booke a scribed to know men. And clement bysshop of Rome did ordein or make, that the leauynges of this sacrament should be eaten of the clerkes, as it plainelye appereth in his decree which is writteì„ in the title *de consecratione,* that is *of consecration,* and in the second distinction. We doe not denie but y^{t} the leauinges of ye sacrameì„t wer soì„etimes reserued & kept: but it was doen w^{t}out any wurshipÂping of it, & without any supersticious pointes of reÂuerence. The leauynges of this sacramente wer deliÂuered to children and to women to bee caryed to sicke folk, as it is plain in ye historie of *Eusebius* & in Hierome one of the doctours of the Churche. And I wolde suì„ Âwhat stagger to saye ye receyuinge of suche leauinges beyng doen privatly out of ye holy compaignie, & with out the ordier and manier of receyuing the communioì„ instituted of Christe, was a right, a full, and a perfect receiuing of ye coì„munion or of ye sacrameì„t which receiÂuing of ye sacrament emoì„g the sicke folkes, I could yet neuerthelesse grauì„t vnto, so y^{t}

thesame do repeate yâ€¢ holy wordes of Christ & so yâ€¢ some honest Christiaǹs doe there emoǹg theǹ ǹselues put in vse ye ordinance of Christ in this behalf. For except mo persons theǹ one alone do receiue ye coǹmunion together: the due ordre & course of receyuing this sacrameǹt is not obserued & kept. ChriÂ□es wordes wer to me theǹ one, in this sort: *Accipe, edite et bi [...]ite*: yt is to say, take ye, eate ye, & drinke ye. There is breade broken into sondrye pieces, whiche thinge meneth, that it should be dealed about and disÂ□ributed to mo then one. And thei speake many thinÂ□es in theyr canon of the olde Masse, whiche vnlesse a nomber dooe receyue it together, are sterke false and veray lyes. And besides this, it is called of learned men. [Page] *Coena* a supper, *Communio,* a communioǹ,, and *sinaxis* a gaÂ□hering or coǹming together: which names do nothiǹg agre wt a priuate accioǹ or doyng of one persoǹ alone by himselfe. Neither do we in any place reade in olde wriÂ□ers of any priuate masses where one alone might reÂ□eiue the sacrament without the companie of others *Honorius* byshop of Rome was ye fyrst yt made a decree yt the sacrament of *Eucharistia* should be reserued & kepte and decreed ferther that honour and reuerence should bee dooen to it. Whan it was caryed abrode any whither. That if this thyng had been dooen of others beÂ□ore his dayes. It had not beloǹged vnto hym to make a decree of any suche thyng. And to speake in a briefe summe, we affirme & hold (as we haue before saide) yt this Sacramente hath not his ful strengthe & vert [...]e & efficacie but whiles it is in doyng & in executing, & whiles it is in receiuing: which thing yu seest also to be doen in al the other Sacrameǹtes. *Hilarius* is brought against vs, but he had veray great controuersies and disputacions with the Arrians against whoǹ ǹ he wryÂ□eth. Whiche Arrians thought that the father and the soonne wer none other wise knitte or ioyned together, but by a concord and agrement of wyll, and by suche vnitie of minde, that whatsoeuer the father would the soǹne wolde thesame. Agaynst these

Honorius bishoppe of Rome.

Hilarius auǹswered vnÂ□o.

Arrians.

Hilarius thus sayth: I demaund of you this questioÌ„, whether the coÌ„ioynyng & vnitie that is betwene vs & Christe bee of the propretee of nature, or els of the coÌ„ Âcorde and vnitie of mynde and wyll. For the Arrians woulde for their purpose haue caught holde on that that place, in whiche Christe prayed that we mighte be made one with hym, as he and [Page] his father bee one betwene themselues. The text or sentence is in the seÂventh chapitur of Iohns ghospel, whece it is sayd: Neuerthelesse I pray not for them alone but for theÌ„ also which shal beleue on theÌ„ through theyr preachinge, that they all maye bee one as thou father arte in me, and I in thee: that they also maye be one in vs, that the worlde maye beleue that thou haste sente me. &c.

The Heretiques did putte this glose to it that we and Christe wer none otherwyse ioygned and knitte together, but by consente and vnitie of wille: and ther of they gatheredde and concludedde, that ther was in like mannier none other couplynge and knittinge together of the sonne of god with the father, but only thissame knittynge together and vnion of mynde and wyll. It was *Hilarius* parte therefore to decclare that we are knitte and made one with Christe naturallye, that he might conclude, that the sonne of God also is naturally ioyned to ye father in very substaunce. The prouing therfore of *Hilarius* coÌ„clusioÌ„ renneth thus: If the sonne of God did truly & verily take the nature or substaunce of man vpoÌ„ hym he agreeth with vs naÂturally in his fleshe, & we bee sayed to abide in him be cause he hath oure nature in hym. And agayn for the other side when we receyue the meate which was inÂstituted of Christe, yf we dooe truely and verailly reÂceyue his fleshe, we are partakers with hym naturalÂly, and he doeth trulye and verailly abide in vs. And thus doeth *Hilarius* take and [Page lxxiii] frame his argumente of the veritee and trueth of the sacramentes, whiche veritee or to bee in the sacramentes we dooe not denye. And this was a common custome emong the aunciÂent wryters, to fetche the grounde of theyr argumentes out of the Sacramentes as thinges most perfitly knoweÌ„ to al

Christeì„ meì„. And of al these thinges there is not one iote that is contrary to our sentence and determinacion. For it is no part of Hilarius entente to proue that Christes fleashe lieth hidden vnder the acÂcidentes of bread, or in this sacrament: but he maketh proufe onely and so concludeth, that we bee truely and verayly ioyned vnto Christes fleshe whan we receyÂue the sacrament, which thing we do not deny nor say agaynst. But ye that make so muche a do for transubstanciacion, marke me this poinct, y^{t} the same self Hilarius a litle before these wordes whiche he writeth of *Eucharistia,* doeth say the very same thinge of baptisme, y^{t} through baptisme we be ioyned vnto Christ, & euery on [...] of vs to other not only by an vnion of consent & aÂgreyng to gether in minde & will, but also in an vnitie of nature & substaunce. Wherfore it ye same thinge so be, than are ye coì„pelled & driuen of force to putte a traì„ Âsubstanciacion in Baptisme too, yf ye beeyng a transubstanciacion into the sacrament of *Eucharistia* for ye reÂspect aboue mencioned. Chrisostome doeth not muche varie from this custome of framing his argumentes out of the sacramentes. For in his eightie eighte HoÂmelie vpon the ghospell of Mathew he sayeth (as we alledged before) that these bee the signes or SacraÂmentes of oure Lorde Iesus, with the whiche wee do both brydle and stop the mouthes of Heretiques.

For they oftentimes saie: howe did Christe [Page] sufÂfer? And we on oure side obiecte agaynst them again. If Christ had not verai true & natural fleash in dede, thaì„ are these signes but vain thinges, whych thing foloweth veray well. For els the sacramentes shoulde signifye and represente vnto vs, feigned thynges. And thus the mouthes of the Manichees of the MarÂcionites, and of suche other pernicious heretiques, wer stopped of Chrisostome and suche others as he was. As touchyng Leo byshope of Rome, there is no cause why to take muche ca [...]e or peine to aunswer him. For he in the sentence and determinacion of the sacramenÂtes y^{t} is layd vnto vs, doth both grauì„t a mystycal dyÂstribucyon of it to mo then one, and also dooeth

An auì„swere to Leo BysÂshoppe of Rome.

putte a spirytuall nourishyng, and an heauenly vertue, and affyrmeth that we bee transfourmed and chaunÂged into Chrystes fleashe, as he tooke our fleashe and nature vpon him.

Emisenus aunswered vnto.

They bryng, *Emisenus* againste vs, whose woorÂdes bee reade in the tytle *De consecratione* that is to saye, of consecration and in the second distinction. But ther, (if thou looke well) thou shalt finde these woordes. *Mente attingas, et manu cordis accipias corpus Christi [...]* that is to saye, touche thou Chrystes bodye wyth thy mynde, and take thou his bodye wyth the hande of thy herte. In the whyche woordes it is plain, that he dooeth affyrme and holde, that we dooe eate Chrystes bodye spirytually when we receue the sacrament.

And he moreouer byndeth earnestly (as the oÂther olde wryters dooe) vpon the chaungeyng of vs into Chryst, whych chauÌ„geinge neuerthelesse is doen (as we see) without any transubstancyatynge of vs.

I knowe that many men maye [Page lxxiiii] meruaile, why we so often times dooe matche that same chaungeing whyche the olde wryters seme to speake of in the syÂgnes or sacramentes, wyth the chaungyng of vs into Chryst, whyche they all dooe graunte and constauntÂly affyrme. And some men dooe imagin, that there is another manier of ioygnynge betwene Chrystes boÂdye and the sacramente, then there is betwene vs and Chrystes bodye: and that therefore thys proporcion and comparisoÌ„ hath no place in this matier, although ye old wryters affirme & avouche both chaunginges.

To suche persones we aunswer and saye, that oure argumente is moste pithie and strong. For the reason dooeth argue (as the Logicyans termes be) *a maiore ad minus,* that is to saye, from the more necessaÂrye requisyte to the lesse, and that regatiuely, that is to saye, in the waye of denyinge a thing to bee so or so. For ther is a greater coniunction and couplyng togeÂther of Chryste vnto vs and to suche as dooe receyue the communion, then there is of Chryste wyth these outwarde signes of the sacramente. For somuche

therfore as in vs to bee knitte vnto Christ and to bee made one wyth hym, there is no transubstanciacion requiÂred: muche lesse is there any suche transubstanciacion requyred in the sayd outward sygnes of the sacrameÌ„ te. And that we be more nere ioygned and knitte vnto Chryste, then the outeward signes of the sacramente, it is manifestli proued by this reason, that ye ioynyng of Christe with the sayde sygnes was first inuented, deuised, and wrought to none other ende, but the we might be ioigned to Christ & made one with hym, as aforsaid.

we are more nere ioyned [...]o Chris [...] theÌ„ the signes.

Morouer yâ€¢ wordes of holi [Page] scripture pronouÌ„ce before the receyuyng of the Sacrament [...] & the holy spirite (by which two thinges the signes be coÌ„secrated) do much lesse appertaine & belong to the sayde said signes, then they do appertaine & be long to man that receyueth yâ€¢ signes. And as touchyng Theophylactus, we saie y^t^ he is but a newe wryter and a man that wrote but of late dayes, and paraduenture, that chaunced to lyue in those daies whan many doubtes and disputacions be gonne to bee moued aboute thys transubstanciaÂcyon, that is to wete Nycolas the byshop of Rome, at what tyme Ranfrancke and Berengarius were alyue. Morouer Theophylactus was a man of no great iudgemente, as it maie full well appere by hys declaracyon and exposicyon of the thyrde chapytur of the ghospell of Iohn towardes the later ende of the chapytur, where he ch [...]cketh expressely by name the laÂth Churche concernynge the procedynge of the holy Ghoste, because the latin Churche hade determined, that the procedinge of the holy Ghoste is from the faÂther and the soonne. Therfore we wyll not thinke nor repute his aucthoritye to be of so greate weight, that it ought to bee preiudicyall to the trueth. Yet neuerÂtheIesse, leat vs ponder & weighe his woordes he saiÂeth y^t^ the bread is not a signe of Christes body: & this he sayeth vpon Mathewes Ghospell, which thyng is well spoken, if he mene that yâ€¢ bread is not an emptye figure, or a vain figure &

Theophilactus aunswered vnto.

void of al strelȝth & efficacy. Neither do we saie yᵗ yᵉ bred is suche a signe or figure. And we do nothiȝ ȝg doubt, but yâ€¢ this was his interpretacioȝ & mening in dede for because yᵗ vpoȝ Markes gospel he saith that the bread is not a figure not onely.

For els, if he shoulde vtterly denye that [Page lxxv] the bread is a signe or a figure of Christes bodi, he should be contrary to the rest of the fathers and olde writers whom we haue alredy plainly declared to graunte and putte bothe a sygne and a fygure to bee heere in this sacramente. He saieth also yᵗ the bread is transformed conuerted and chaunged from the elemente and matier that it was afore, into an other. Whiche maÂ□ers of speaking if he vnderstande and mene SacraÂ□entally, we dooe not abhorre from them. For the breade and wyne become sacramentes, & they passe & bee chaunged into elementes, that is to saye, maÂ□yers of heauenly thynges and they putte on as it were a newe garmente and shape to bee nowe the syÂ□nes and tokens of an higher matier.

But (saye they) thys Theophylactus wryteth that the fleashe and the bloude for thys cause bee not seen, leste oure stomackes shoulde stande agaynste the receyuynge of it. But if thou (what soeuer thou bee) wilt so eagrely and so sore bynde vpon these woordes: we for oure parte laye agaynst the agayne, the wordes that the same Theophylactus wryteth vpon Markes ghospell: whyche are, that the kyndes or symylitudes of breade and wyne bee turned into the vertue or strength of the lordes bodye and bloud.

That if thou wilt allege that the sayd TheophyÂ□actus dooeth in all other places not saye, into the vertue. &c. But, into Christes boddye and bloud: we aunswere, that the interpretacion of these wordes is, yᵗ these sygnes take vnto them the vertue of the thynges whyche they signyfye, by reason of the whyche vertue, the sacramentes bee of no lesse effecte, then if [Page] the v [...]raithyng self wer there present. And (as I haue sayed) the yrkesomnes

The kindes and similiÂ□udes of breade and wine coȝ „uerÂ□ed

into the vertue of Christes boÂdy & bloude

and abhorrynge of it is taken away, yf we putte that the chaunge is made not into the thinge, but in to the vertue of the thing. Hys other sentence semeth to bee somewhat more viÂ□leì„te and of some more force & vehemencye [...] whych he wroote vpon the sixth chapytur of Ihons ghospell, where he thus sayeth: As the breade that Chryste did eate whyles he lyued here in yearthe, was chaunged into his fleashe by a naturall *transubstanciation* or chaunÂ□geyng after the common rate of foode and nourisheÂ□ment in mannes bodye: so is this breade chaunged inÂto Christes body here in the Sacramente. Yet this siÂ□militude and comparison we graunte also to bee true yf it bee generally taken. For in this sacrament also, we dooe not denye but there is a chaunge Sacramentall, that is to saye, suche as in a Sacrament is requiÂ□red.

That if thou saye thou wylte nedes take this siÂ□militude euen plainly as it is made, and as it souneth, whiche is that the breade bee as verayly chaunged in the Sacramente of *Eucharistia,* as breade was turned into Christes fleshe at suche tymes as he eate it whiles he here lyued: than wyll there folowe an inconueniÂ□nce cleane contrary to thyne owne sentence and determination.

For it wyll folowe, that the accidentes of the signes cannot remayne or be reserued still in the SaÂ□amente of *Eucharistia.* For in thee foode and susteÂ□aunce that Christe tooke frome time to tyme whiles he liued, the ac [...]identes did not remayne.

Besydes the premisses, I wyll here [Page lxxvi] allege for our purpose the woordes of the same selfe expositour vpon the sixth chapitur of Iohns gospell, vpon these woordes: he that eateth my fleashe, and drynketh my bloude, abideth in me, and I in hym. &c. Upon whiche woordes TheophyÂ□actus expounyng them in the persone of Christ, saith that this thyng is dooen, whiles the partie is *quodamÂ□modo,* that is to saye, in a manier mingled and ioygned vnto me, and is chaunged ouer into me.

Where thou seest agayne, that Theophilactus holdeth (as the reste of the fathers and wryters dooe holde) that there is so great a chaungeyng of vs into Christe, that he wryteth vs to bee chaunged ouer and dooe passe into Christe.

And thus muche I saye at this present for aunswere of that that was broughte in and allegedde aÂgaynste vs out of Theophylactus. Of the later wryters they bryng Anselmus, and Hugo, and Rycharde whiche were in the tyme of Uictor.

Anselmus and Hugo aunswered vnto.

But fora [...]muche as in the tyme of these menne the doctrine of transubstanciacion was now already perforce thrust into the lappe of the churche, and the people compelled to receyue it: the sayde wryters in suche woorkes as they made, didde accordyng to the tyme, so that the newe inuencion of suche oug [...]te not to haue place to the preiudice of the mooste aunÂcIente opynyon of the churche, and of the determinaÂcIon of the olde auncient fathers.

But one maỳ„ emong all others they seme to [Page] haue most highe in price, and this is Iohn Damascene, who in the fourthe booke and fowerteenthe chapitur of his worke, of the right feith. Hath verai largely wrytelỳ„ of this matier. But I fynd that this Damascene liueth vnder the Greke Emperour Leo Isanricus, so that betwene the tyme of Gregorius Magnus bishop of Rome, and thissame Ihon Damascene it was a full nye hundred and twentie yeares space at the leaste. And wheras now alreadye in the tyme of Gregorie many poinctes of supersticion, and manye thynges of maỳ„nes inuencioỳ„ wer come by heapes into the Churche the matier did euery daye from that tyme forward reÂcIue still headlong to wurse & wurse. By reason wherÂof it is no meruaile at al if this Damascene stumbled vpon many pointes that wer both vntru, and also ful of supersticion.

Iohn DaÂcImascene auỳ„ swered vnÂto.

The time of Damascene whan he liÂc [...]ed.

The iugeÂmeÌ „t of DaÂmascene in diuerse ArÂticles of doc [...]trine.

And as for his iudgement how good and how great it was as well in arcticles and pointes of docÂtrine, as also in expounyng of the holy scriptures, we haue a sample good enough. For he is a wonderous great fauourer of Images, and susteyned both great and sore daungiers mo then one for vpholdynge and maynteining of them: yea and in this selfsame fourth booke he wrote a seuerall chapitur of a sette purpose concernyng the same matier of Images: where his mynde & sentence is, y^{t} Images not onelye are to bee made, but also to be honoured and wurshypped. BeÂsides this, he so highly estemed the reliques of sainctes and holy men whiche are now in rest, that he appoinÂted vnto them also a certayne chapitur for the nonce in whiche he feared not to call the sayed reliques, the fountaynes and welles of [Page lxxvii] the giftes of God. And he is so bold there as to saye that we are bound to worÂshyp the Sainctes with feith, whiche is a pointe vnÂtollerable, forsomuche as feyth is due onelye to God and to his wordes. He hath also a sermon concerÂninge purgatorie, in which his opinion is, that TraÂjanus the Emperour of Rome (who had liued bothe an Idolater & also a persecutour of Martyrs,) was deliu [...]red from the punishment of hell at the prayers and intercession of Gregorie. And that one Falconilla a woman beyng in hir lyfe tyme altogether geuen to the wurshipping of Idolles, was at the praiers of an other certayne man deliuered from damnacion after that she was now allreadye deade, and had lyen faste holden and kept in the peynes of hell. He ferth [...]r brynÂgeth in a fable of one Macarius, howe that he talked with a dead mannes skulle, of whome he heard that duryng the tyme whyle Masse was in saying the solÂes of the deade whiche endure tormentes are eased & released of theyr peynes: that same whole Sermon dooeth he poudre with suche lyke feygned tales as these. Now as touching the exposition of scriptures, the self same Damascen whan he wryteth of the resurÂrection, he laboureth to proue it by a place in the booke of Genesis, where it is red that the lord saied to Noe. Fleashe with the bloude shalte thou not eate, for I shall

Gen. ix.

requyre your solles at the handes of the beastes. He wyll require them (saieth Damascene) at the resurrectioÌ„. For the beastes dooe not dye for mannes sake. Wherein he appereth to be ignoraunt of the law that was made of god in the boke of Exodus, and in the boke of Deuteronomye, [Page] where it is commaunded that the Oxe whiche renÂ□eth at menne with his hornes, and sleagheth anye bodye, shall bee stoned to death.

The same Damascene also in his booke *De Virginitate,* that is saye, of virginitie, writeth in this manier. If Adam had not synned, man and woman [...]e should not haue been coupled to gether in Matrimonie to bry [...]g foorth issue. And because he seeth the sentence and determinacion of God to bee agaynste hym, in these woordes, Grow ye, and be ye multiplyÂ□d: he sayeth that it was perhaps possible that menne shoulde haue multiplyed and gotten issue oute of some other parte of the bodye. There is not one of the schoole diuines that would thus haue sayd. Thesame Damascene also wresteth and raketh Basilius. For because he seeth Basilius to affirme that the breade & the wyne are as it wer the countrepaynes, or paterÂ□es of Christes body he expouneth Basilius to mene that same before the consecratyon: Whiche is a pointe without all ryme or reason

Damascene wres [...]eth basilius.

For the breade and the wyne before consecraÂ□yon haue nothynge at all in them, more then other common meates haue. And in case the bread and wyne shoulde in suche wyse sygnyfye the bodye and bloude of Chryste, than shoulde they bee nowe alreadye Sacramentes before the pronouncing of the Lordes woordes.

Besydes this, in the Masse of the Greke Churche they dooe after the consecracion in moste open and playne woordes praye that the breade maye be made the bodye and bloude of Christe.

And namely in the masse of Basilius, [Page lxxviii] the maÂ□yer so renneth, that the sayd woordes are sette after the consecracyon.

Yea and in our Canon also that was vsed in the olde masse yf it bee well loked vpon, it is named bread after the consecracion. But now are hys argumentes to be consydered and examined. The fyrste of them is grounded vpon the power of god, for seeynge that god was of power to create bothe heauen and yearth by hys woorde, and by the same woorde to brynge foorthe plantes and trees, beastes, foules and fysÂ□hes: why shoulde he not bee of power to make hys owne bodye of breade: But thys kynde of arguÂ□mente is of the weakeste and febleste sorte that can be [...].

Neyther dooe we now traicte or despute of the power of god For we dooe not denye that god is hable to turne breade into fleashe: But all oure varyÂ□aunce is, whether he wyll so dooe or not. Another argumen [...]e of hys is taken & framed out of Chrystes manier of speaking. For saieth Damascene, it was not sayed of the lorde: Thys is the fygure or sygnes of my bodye, but is called the veray bodye of the lorde. But vnto thys argumente we haue alreadye made aunswere afore.

And in case thys man whan he denyeth the saÂ□amente to bee a fygure of the lordes bodye, dooeth vnderstande it absolutelye, and euen as the woordes soune wythout any ferther addycyon, or interpretaciÂ□n: he hath in manier all the auncyente fathers and olde wryters agaynste hym, who euerye one of them dooe heere in thys matyer acknowlege a fygure.

But in case he vnderstande it to bee not a [Page] figure onely, that is to saie, a vaine & a voyd signe, We our selfes also dooe wyllingly graunte so muche vnto him Albeit he dooeth here & there in hys wrytynges entre lace certain wordes in whiche he maie appere not to haue been of so grosse an opinioÌ „ concernyng the sacramente, as he maketh for. For in one place he hath theÂ□se wordes.

The bread of the coÌ„munioÌ„ is not simple & bare breade onely: but it hath a godly vertu ioygned vnto it. Whiche poynte we shal wythout any great stickyng admitte, forasmuche as we saye not that the breade is in thys case common breade or mere

breade, but that it is now a breade halowed, and turned into the nature of a sacramente. And godly vertue maye for thys cause bee sayed to bee ioygned vnto it, because that ye holy ghoste dooeth vse thesame as an instrumente towardes our saluaÂtion. Besides the premisses, he maketh a comparison betwene thys sacramente and baptisme, in whyche coì„ parison he sayeth that god hath customably vsed to coì„ descende vnto our vsage, and to our familiar facions that we are acquainted withall, and because that men are woont to bee washed wyth water, and to bee enoyn [...]ted wyth oyle: therefore god hath ioygned and geuen hys grace vnto these thynges, and hys spirite vnto baptisme. And in lyke manier forasmuche as it is the custome and vsage of men to eate breade and to drynke wyne: he gaue and ioygned hys godhed vnto these thynges.

But now after the transubstaì„tiacyons, god should not haue ioygned hys godly power or [Page lxxix] hys godhed vnto these thynges: but he shuld clene haue put away these other natures of breade and wyne.

And the reason and circumstaunce of the sayed com [...]parison dooeth require, that lyke as the ioygnyng of baptesme wyth grace and wyth the holy ghoste doeth not put awaye nor destruye the nature, of the water: euen so the thynges of thys sacramentes should not destruye or cast awaye the beeyng and the true natuÂre of the signes. Damascene sayeth morouer that god did so condescende vnto our custome & vsage, that by meane of suche thynges as are familiarly vsed emoì„g vs, and are within the ordre and course of nature, we shoulde bee placed and sette in those thynges whiche are aboue nature. In whyche place he toucheth also of our chaungeyng into Christe. But it is here to bee noted, that he affirmeth the outward signes and maÂter of the sacramentes to bee thynges accordynge to nature, that is to saye, naturall thynges, and thynges of their own natures.

That yf ye putte thesame to bee accidentes onelye and withoute a subiecte, or accidentes that haue the

bodye of Christe hidden vnder them: than are thei not any longer to bee taken for thynges of theyr owne nature, or for thynges within the ordre and course of naÂture.

And Damascen vseth suche playne termes in ye matier that he affirmeth the nature of bread to be chaunged ouer, to bee taken to another thynge and to be made Christes body: which wordes chaunge yf they bee taken and vnderstanded of a [Page] SacramenÂtall chaunge, they make nothynge at all agaynste vs.

And where he also sayeth that these chaunges happen aboue nature, we admitte and graunte that too. For it is not of any naturall propretee belonÂgynge vnto common breade, that a sacrament shoulde bee made thereof, no more then the fountayne of oure regeneracion or newe birth to bee made naturallye of water.

That yf ye demaunde of Damascene the manier howe this chaungeynge of the breade into Christes body commeth to passe: he aunswereth that it is not a lyghte mattier euen for vs to expresse the mannier howe breade in oure naturall foode and susteinaunce is chaunged into oure fleashe.

But as touchynge this similitude and compariÂson howe it maye bee taken, we haue sayed sufficiently afore whan we spake of Theophylactus. If ye take this similitude generallye, and applye it to a SacraÂmentall chaunge, it is veraye well, but if ye will haue the comparison specially made of suche a mutacion or chaungeynge, as there is of the foode that we take in oure bodyes, whan it is turned into our fleashe: than shall ye make not onelye the nature of breade to geue place and to departe awaye, but also the accidentes therof to dooe thesame.

Damascene after all this affirmeth the breade so to bee made Christes bodye, and the wyne and water in suche wyse to bee made his bloude, that the same are nowe not twoo thynges, but one. If [Page lxxx] he reÂferre this terme, to bee one thynge, and not twayne, to the cuppe and the breade, as though he

should saye that these twoo are one Sacramente: We wyll make no greate a dooe in the mattier, (for in this accion or dooyng, as in one Sacramente, Christe is offred vnÂto vs, for a foode.

And yet in takynge bothe partes of this SacraÂment, the Churche is not a fearde to speake of theym as thoughe they were twoo, and to saye, that there bee Sacramentes here. And in the collectes whiche they were woont to saye in theyr olde Masse they did after the communion manye tymes saye these woorÂdes.

The Sacramentes whiche we haue receyued. &c.

But an yf they affirme them in suche wyse to bee one, that after the consecracion the breade and Christes bodye bee nowe one thyng, and notte twayne, for the transubstanciation that is incedente vnto it: than wyll we sette agaynste this the senÂtence and determinacion of Ireneus, in whiche he wryteth the Sacramente of *Eucharistia* to consiste of twoo thynges, the one yearthelye, and the other heauenlye: We also sette agaynste theym Gelasius sometyme Byshop of Rome who speakyng of ye vnioÌ „ of the humayne nature and diuine nature in Christe, bothe the sayde natures remayning wholle and vndefyled, argueth and proueth it to bee true by the conioÂining and couplyng of the bread with Christes bodye in this sacramente, bothe natures remaynynge whole and perfect. He affirmeth [Page] moreouer that this SacraÂment is not cast downe in the draught. Neyther can it in veray dede otherwyse bee spoken of the transubÂstanciatours. For wheras they put and holde that in this sacrament of *Eucharistia* there is nothynge but the accidentes of breade and of wyne, and the nature of Christes bodye: there doeth no parte of these thynges belong to any draught. But against the premisses I wyll now bryng in and obiecte a most manifest place of Origen vpon Mathew in ye fiftenth chaptur, wher he expouneth and declareth these woordes of the EÂuaÌ„gelist: That that entreth iÌ„to the mouth, defileth not a man. And there dooeth Origen saye thus: If it dooe not defyle a man, than dooeth it not sanctifie hym and make hym

Origens mynde of

holy neither. But what shall we saye of the Lordes breade? Is it true that it neyther maketh a man holye, nor defileth hym? he aunswereth: that lyke as if any thing seme vnpure, it nothynge at all defyleth vs except through a corÂrupt conscience in vs: Euen so also that that appereth and is called holy, dooeth not sanctifye vs nor make vs holy, vnlesse there bee righteousnesse wythin vs, and perfectenesse of life. For if of it owne nature it had the propretee to sanctifie & to make holy: than should there not haue been many sicke emoì„g the Corinthians, and many haue died. Where fore that that is mateÂrial or grosse and corruptible in the lordes breade, dooeth passe down into the bealie, and is cast o [...]t into the draught: and that that is by humble prayer & by the lordes woorde, is profitable vnto the solle accorÂdyng to the porcion of euerie mannes feyth. It is not than the materiall parte of the lordes breade that is [Page lxxxi] profitable: but the woord that is put thereto is the thynge that auayleth. And to the entente that one shoulde not thynke hym to speake of any other meate: he repeateth it agayne in a briefe summe, and sayeth: Thus muche haue we spoken of the mystycall and Sacramentall bodye of Christe.

the sacraÂmente wheÂther it goe into the draughte or not.

Nowe leate not anye manne to impougne this that we haue sayed, cauill and saye, that Origen did nowe and than erre in diuerse opinions and articles. For Hierome, Epiphanius, and the olde aunciente faÂthers, whiche didde with all possible diligence searche and bryng foorth his erroures to lyghte, dooe not in anye place make mencion that he was in anye wronge opinion of the Sacramente, whiche thynge they woulde neuer haue leafte vnspoken, yf he hadde in so greate a mattier gonne neuer so lytle oute of square.

And Origen in the place afore alleged moste maniÂfestly and plainly addeth these woordes also, that the wycked sorte dooe not eate Christes bodie, becauÂse that Christes bodye is a thyng that geueth life, and he that eateth it, abydeth in Christe. Wherfore agaynst thys Ihon Damascene beeyng but

a newe wryter of late yeres, & a man not of so great a name to speake of, leat Origene bee sette, who is bothe a veray auncient wryter and also estemed of al men for a ryght famous Clerke.

After this there was obiected against vs out of the Counsayle of Ephesus that whiche Cyrillus wrote in the behalfe of the same counsayle to NestariÂus byshop of Constantinople.

The counÂsell of Ephesus and ver.

For all the matyer of the Consaill [Page] was than againste the said N [...]storius, because that he did constitute & set the persone & nature of man in Christ vtterly soondred and deuyded aparte from the persone of the soonne of God: so that after hys mynde, there was none other coniunctyon or copulaty [...]n betwene them but of a dignitee and woorthynesse in Chryste. And Cyryllus argueth agaynste the sayde Nestoryus takynge hys argumente of the nature of the sacramentes. If the fleashe of Chryste sayeth Cyrylus bee after that sorte seperated from the persone of the deitee and Godhed: than it foloweth that the same is not of power to geÂue life and whan we eate in the sacramentes the fleash of Chryste, we shoulde eate the fleashe of some holy and excelente man and no better. But thereby shoulde we not obteyne eternall lyfe accordynge to the proÂmyses.

Thys is the marcke and ende of all those dysputaÂcyons. Those fathers dooe not contende, neither goo they aboute to enforce or affyrme that the fleashe of Chryst lyeth hydden in the bread: but theyr mynde is, that we [...]ooe eate the sayde fleashe of Chryste in the [...]acramentes, and that verayly, yea and suche fleashe as geueth vs eternall lyfe: whyche thy [...]ges we denye not, so that the eatynge bee taken to perteyne vnto the solle and to feyth. For we graunte that in the sacraÂmente the fleashe of Chryste is eaten spiritually, but yet truely.

Neyther dooe we at any tyme feygne or imaÂgyn suche a persone of the soonne of God, as is sepeÂrated and deuided frome the personne of the GodÂhead.

They obiecte agaynste vs the Councell [Page lxxxii] of Rome or Uercelles, where Berengarius was coì „demned and compelled to recante hys opynion of the SacraÂmente.

To the whyche Councelles, for asmuche as the acÂts & determinacions of them are not abrode nor sette foorth in wrytinge, we haue not muche to aunswere. Wherfore it shall not be vnprofytable to examyne & weygh the sayd retractacyon or recantacioì„ prescryÂbed & wryten word by word in the sayd councell vnto Berengarius, by the sayd Nicolas than byshope of Rome as is afore sayed, and than by that we shalle perceyue what grauitee there was in that same Couì„ cell, and what greate wyse men and wel aduysed thei were that were the presidentes and reulers therof.

In the decrees and in the lytle *de consecratione,* that is, of consecracyon and in the secound dystyncÂtyon, in the chapitur begynynge *Ego Berengarius.* &c. the sayde recantacyon of Berengaryus is wryten, wherin he was compelled to graunte and confesse that the bodye of Chryste is wyth the pryestes fynÂgers handeled, and wyth the pryestes handes is broken, and wyth theyr teethe is chewed sensybly, that is to saye, soperfyctelye and veraylye, that the boÂdylye senses of felynge and tastynge maye iudge it.

An aunswer to the counÂsaile of RoÂme and Uercels of BeÂrengarius.

Whyche thynges howe conuenientlye they acÂcorde wyth the bodye of Chryste beynge nowe gloryfyed, 0and howe well it agreeth wyth that sacraÂmente leat any wyse man iudge.

The re [...]a [...] ÂtacioÌ „ of BeÂrengarius.

The gloser of the decres, a man otherwise but of a grosse vnderstandyng, yet coulde not choose but espie thys greate inconuenience. Wherfore he [Page] sayeth in the glose, that these thynges muste bee taken veray warely and handsomely, or fynelye, For els (saieth he) thou shalt falle into a greater errour then that was, wherÂwyth Berengarius

The glose of yâ€¢ decres.

hymselfe was infected.

For thys gloser sawe well ynough, that it was not conuenyent nor decent to saye, that the bodye of Chryste shoulde bee sensybly handeled, broken, or brused wyth the mynysters teeth in the sacramente.

The master of the senteÌ„ Âces defeÌ „deth the recautaÂcion of BeÂre [...]garius by a figure.

And the mayster of the sentences in the fowerth booke where he goeth aboute to heale this sore, saieth that these thynges must bee attributed, not to the bodye of Chryste, but to the outewarde signes, whiche oute warde signes the transubstanciatours selfes put to be onely accidentes. And so he maketh therof a figuÂratyue speche. But this fyguratyue manier of speking yf we dooe vse neuer so aptely or conueniently, and duely, interpretyng the sayinges of the fathers when they vse woordes of high reuerence in speaking of this sacramente: our aduersaires make a wounderfull out crye at the matier, allegeying that we dooe corrupte and marre and also falsifye the auncient fathers wryÂtynges, not with standing that thei them selues dooe here flee to the same ancores and refuge, and wil haue a trope or figure to be where none ought to be, namely in the openyng and declaryng of a doctryne, and in framyng of a recantacion, whyche ought of all other thynges to bee moste clere & plain. Therfore we passe litell of that Councell seeyng they erred so grosely. The Aduersaryes dooe also obiecte the Synode or Counsel of Constaunce wher Wicliefe was condemÂned, and [Page lxxxiii] Iohn Husse and Hierome of Praga were there bothe of them burned for diuers articles, but chiefely for that they helde opinion againste this tranÂsubstanciacion, whiche was there constituted and established by a full decree. But as touchynge this counÂsayle, we cannot but calle it false and periured, consideryng that it caused those twoo men to be put to death that wer come thither vnder false conduict, which alÂso the Emperour

The Co [...] Âseil of ConÂstaunce aunswered vnto

The couÌ „sell of ConstaÌ „ce false

toke very greuouslye: For he hadde promised for them that they shoulde safelye returne home agayne, and was become suertye for theym, or els the Bohemes would neuer haue permitted ne sufÂfred them to go to that counc [...]ll. And that they dydde there make a constitucion and decree of transubstanciÂation, is a token & argument that the same is but a [...]ewe determinacion come vp but of late.

for swor [...]e and cruell.

The falsehood & perÂury [...]f the Councell of Constaunce.

Neither is it of anye sorte that manye menne saye it was there but confyrmed by a decree, and not firste constituted, because that vnder the forsayde Nycolas Bishoppe of Rome in the counsayle of Uercelles and Rome, the same sentence and decree of transubstanciaÂcion hadde been manifestlye ynough declared.

The opinioì„ of transubÂstanciacion is not olde.

For truelye we graunte that this opinion before the counsayle of Constaunce did (I cannot tell howe) after a sorte but breake foorth, and so was violentely and parforce thrust into the Churche: But because it was not fullye receyued, but had euery where manye contradictions and gainsayinges: they iudge it necesÂsarye to bee established agayne by a newe decree, and that veray cruely, euen with fyre and deadlye threateÂnynges.

But agai [...]st this councell we obiecte the [Page] generall and vniuersall councell holden at Florence vnder EugeniÂus the fowerth bishoppe of Rome, who was there presente, and there was also presente the Emperoure of the Grekes together with the Patriarkes of ConÂstantinople, and many Bishops mo of the Easte parÂtes. In the whiche counsell the Churche of the Grekes was reconciled and ioigned to the Churche of the LaÂtines, and there they agreed as touchyng the discorde and controuersye that had been concernynge the holye Ghost. And in the actes of the counsayle it is to be seen that after the Bisshoppes of the Easte parties and ye Latines had agreed vpoì„ certain articles: ye Bishop of Rome than beyng would haue proceded

ferther & would haue driuen them to traicte of *transubstanciation,* & to receiue it as the Latines did beleue it. But here the grekes stiffely w^{t} stode hym, & wold in no wyse traict of any suche matier. Neither could they be moued nor induced by any argumentes to coì„sent therunto. And whaì„ the letters or instrumentes of vnitie, concord & agrement betwene theì„ should be made & published [...] the sayed Greke Byshops made a speciall prouiso, y^{t} in no wyse ther should be any mencioì„ made of this matier of *transubstanciation*: which was also obserued, as appereth in the Bulle of Eugenius, which begiì„neth *Exultent caeÂ□ et letetur terra.* &c. where in he reioyceth in the behalfe of Cristian nacions for this most happie chaunce, that ye churche of the grekes & the churche of ye Latines wer [...]ome to a coì „cord & vnytee agayn. Wherof it foloweth y^{t} if the transubstanciacion had been a matyer of suche weyght & effycacy: ye Romisshe churche woulde neuer haue come to a tonement and been coupled wyth the Churche of the Grekes not [Page lxxxiiii] receyuing thesame. For nowe of dayes they saye it is a veray pernicious and a detestable H [...]resie not to admit transubstancioì„. Nor it is not to be thought nor supposed, that the Latine churche would haue coupled her self with heretiques and been one with them. By this also is the argumeì„t made voyde and of none effecte, whiche they broughte of the vniuersal consent and agrement of the churche. For it is not true which they affirme, that all Christen churches did conspire and agree in this article of transubstanciacion. For that same auncient churche which was in the tyme of the fathers (as we haue shewed) did neuer ymagine nor deuise any suche matier: Also the Greke churche of the East parties was not in like opinion that we haue been in. Besydes al this, to their argumentacions they adde mooste hyghe prayses of the diuine and godly power, to induce the people to beleue so greate a myracle. But this is an argumente moste weake and feble, for the thynge whiche they ought chiefely to haue shewed, they haue neuer yet hiÂ□herto truely proued, whiche it is, that god will dooe it, and that the holye

To the ArÂ□gument of [...]he diuine power.

scriptures dooe promise suche a thyng vnto vs. For these woordes whiche they allege that is to wete, This is my body, th [...]se woordes (I saye) are the matier that is in controuersie, & maye haue another menyng wherefore the argumente is of no strength ne force. And we shall declare the weakeÂnesse of thesame by a certaine example. The Lord said vnto Nicodeme, that no manne coulde [...]ntre into t [...]e kyngdome of heauen, excepte he wer borne of newe. Than N [...]codeme began to demaunde: how can a maì„ whan he is old en [...]re agayne into his mothers woì„be.

Beholde a similitude of NicoÂdeme.

It might haue been saied vnto hym: Chryste [Page] hath euen now affyrmed that it shall so be whi dooest than doubte of the power of God, by the whyche all thinges wer created. By the same power of God maiest thou vndoubtedlye bee borne againe out of thy mothers wombe. But the matyer was not so handeled: But Chryste declared that all thys shoulde bee dooen by a spyrytuall regeneracyon. For although he made mencion of the water whyche parteyneth to baptisme, Yet did he most manyfestly teache, that the regeneraciÂon must be dooen by the spirite. And euen so dooe we see it happen herein thys matier of the sacramente.

Chryst commaundeth vs to eate hys fleash, and he takynge the breade in hys hande, sayethe: This is my bodye. Now the transubstanciatours said: It cannot bee that the bodye of Chryste shoulde bee to gether with the bread, Wherefore, it must nedes folow that the nature of the breade, bee turned by transubÂstanciacyon into Chrystes body. And that it is so transubstauncyated, they wyll nedes parswade men by an argumente of the power of God, because he is haÂble to doe it. But in the meane whyle, the transubstanciatours dooe thus obiecte agaynst vs We dooe not thys alowe, (say they,) for Chrysostome, Ambrose, & Cyrillus, whan they traict of thys mutacion: the lyÂkewyse remit vs to the power of god, & magnyfye the same power of god w^{t} wunderful high laudes &

Why the fathers speakin [...]g of this sac [...]amente dooe so magnifie the

praiÂse. But to thys we aunswer, y^t^ the fathers speake veÂray wel, for vndoubtedly, it belongeth to ye power of God so to chaunge breade and wyne that they bee made sacramentes, whyche they wer not afore: neyther is it the worke of nature that bread and wine should so mightely and so effectually [Page lxxxv] signifie offre and repreÂsente the bodye and bloud of our lorde to bee compreÂhended wyth our myndes and wyth our feith. WhereÂfore the holy ghoste dooeth here entremeole hymself: & the lordes institution and ordinaunce in this beha [...]fe, is of great strength and vertue: & the wordes beeyng at the fyrst pronounced by the inspiracion of God and now repeated agayn by the ministre dooe weorke no smalle effecte. Ye maye to the premisses putte our conÂuersion and chaungeyng into Christe whan we dooe receiue the communion, all whiche thynges are ferre aboue the power & strength of nature. And now wher as the supernatural power of the lorde maye bee required to al these thynges: these men applye ye sayd power of God to transubstanciacion. But thys is a muche lyke thyng as it we should make an argumente and should reason, (as the logicians termes bee) *ab vniuersilioÂre ad particularius,* that is to saie, from the more general to the lesse general affirmatyuely, that is, by the waye of affirmyng a thyng to bee thus or thus, whiche is the wourstkynde of argumente that can bee made: as for exaì„ [...]le there can not bee a wourse ar [...]umeì„te theì„ to sa [...]. Thissame is a tree: ergo it is an applee tree. For it maye bee a theritree, or an oke tree, or soÂme other tree. But contrarie wyse, to saye: this in an aple tree. Ergo it is a tree, is a veray good reason and a well framed argumente. So, to saye: Goddes wyll is to dooe suche a thyng or suche a thyng: ergo he can dooe it, is a perfeicte good reason. But the [...]e can not bee a lewder manier of arÂguyng, then to saye. God is of power to dooe suche a thyng: ergo he wyl dooe it, or [Page] dooeth it.

power of god.

For God is of power euen now at this daye to heale all diseases and sicknesses of all men, to make the dum to speake, to restore sight vnto the blynde, and to reuiue men that are dead, (as Christe reised

Lazarus, and as he wrought the thynges afore spoÂken [...] and many other miracles, while he liued here on yearthe.

But to say that he so doeth wer false: and to require that he should so dooe, wer a teÌ„ptyng of hym not ferre differing from blasphemie.

But to returne to thys matier that we now haue in hande, it maye ferther bee sayed that in Baptisme also is required the same power of god. For it is not a weorke of nature, that water should bee made the fountaine of our regeneracion [...] or newe birth in Christe.

But here some persones can not euen veray wel heate, that baptisme should bee after thys sorte coÌ„pared with the sacramente of *Eucharistia,* For although they can not saye nay but that Chri [...]e is present in baptisme also, and is there geuen vnto vs. (for it is wryten ye as many as are baptised haue dooen christe on vpon you: yet is Chryste (saye they) after a more excellent [...]orte in the sacramente of *Eucharistia* [...] then he is in the sacramente of baptisme: & therefore the breade is transubstanciated, and yet is it not necessarie, that the wat [...]r in baptisme shoulde bee transub [...]ianÂciated.

To whom we aunswer, that it is not muche to bee pasÂsed on in whether of bothe [Page lxxxvi] sacramentes Christe bee after a more excellent sorte conteined, then in the other, so that he bee graunted to bee present in theym bothe.

And as he maye bee in the one wythout any transubÂstanciacion of the elementes, that is to saye, of the naÂturalle thynges that the sac [...]amente is made of: euen so maye he bee in the other too.

That if ye wyll nedes striue about the dignitee of the sayd two sacramentes whether of them is the more excellent: than maye the excellencie of baptisme bee proued by argumentes tyght effectuall and pitthye. For fyrst, it is a greatter matier to bee generate and borne, then it is to bee nourished.

Secondely baptisme was honoured and notified, wyth a noumbre of miracles at once: for the heauens opened at the baptisyng of Christe, the voyce of the father was hearde, and the holy ghoste was seen in the lykenesse of a doue: whyche thynges did not happen at the i [...]stitutyng and ordeinyng of the sacraÂmente of *[...]ucharistia.*

And yet dooe not we speake all thys to the deroÂgacion of thys sacramente, (for it is a sacramente of most hyghe dignitee, and a sacramente moste woorthie and mete to bee chiefly had in honour and reuerence:) but all thys is spoken to thys o [...]ely ende and purpose that we maye make a full aunswer vnto the obiectioÌ„ yâ€¢ was brought against vs of ye power of god. We haÂue also declared alreadie afore out of S. Austen in the thyrd booke of the Trinitee, & the tenth chapitur, that [...] of wyne should so growe & [Page] multiplie by hys steightes of iugleyng, that all the wholle cuppe should bee full to the veray brymme, yea and renne ouer too.

Yea and whan an other bigger cuppe was brought vnto hym that would hold more in it: thys Marcus would so haÌ„dle ye matier that the bigger cuppe should bee full too, wythoute puttyng of any more liquour vnto it then was afore. What man would saye that thys felowes was euer the more approued or confirÂmed by these miracles? If we will come to the stories of the Gentiles, we reade that there hath riuers and streames of bloud renne along vpon the grounde, and that Iuppiters thumbe hath spinned out with bloud. Liuius telleth that in Rome our time it did [...]aine flesh. Quintus Curtius reporteth that at the citee of Tyrus whan it was besieged of Alexander the great, a lofe of breade did openly in the syght of them all sweat out and droppe bloud whan one of Alexanders soldyars cutte the lofe And Apollonius Thyraneus is reported y^t^ whaÌ„ he was at the parliamente before Domitianus the Emperour, he vanished away sodeynly, and could no more bee found.

Certain miÂracles wrought by Ethnites & Gentiles.

Thus there bee miracles and woondres infinite which the Gentiles myght in this case bryng in to conÂfirme theyr worshyppyng of Idolles. And therefore all suche miracles as these men affirme to make for the confirmyng and establishyng the suÂperstician of transubstanciacion, we vtterly reiecte and dissallow.

Neither is it muche to bee regarded, that they bring in for this purpose, of a miracle showed of GreÂgorie byshop of Rome. [Page lxxxviii]

For it is wryten in hys life, that the lordes breade, or (if ye wyll so calle it) the sacramente of *Eucharistia,* was turned into a finger of fleashe.

Whyche thyng if it wer so dooen for either of the two causes whiche (as aboue sayd) we dooe receiue, there is no great earnest strife to bee made for the matier.

Albeeit that same life of Gregorie is a matier of no great weyght or force to bee passed on.

For if we wyll beleue Uincentius the said life of Gregorius was wryten an hundred yeres after he was dead of our Ihon of Rome a deacon, and sent to a cerÂtan Emperour beeyng a Germain.

But putte the case that it was so in ded. If our aduersaries wyll therof conclude by the shewyng of the finÂger of fleashe, that the fleashe of Christe dooeth corpoÂrally and bodyly lye hidden vnder the accideÌ„tes of the breade than myght a bodye by this kynde of miracles conclude, that vnder the sacramentall similitudes and signes there is bothe coles and ashes conteined, beÂcause that thys holy breade was ones turned into these thinges in Cyprians tyme, (as hymself wryteth:) I beleue also that the sleightes and illusions of vyle lewd felowes are not vnknowen, whyche they haue often tymes vsed to deuise and inuente miracles.

In an other argumente they layed veray sore to our charge the dignitee and excellencie of Christes bodye glorified, whyche from the tyme of hys resurreÂction foorth ward is called hys bodye spiritual, whiche dignitee and excellencie of Christes

bodye glorified we dooe in no wyse denye.

Yet wyll we putte you in remembraunce of [Page] that that Austen hath in an epistle to one Coì„seì „tius, where Austeì„ affirmeth that Christes bodye glorified is not after suche sorte a spiritual bodye, that it passeth into the naÂ□ure of a spirite. For a certain kynde of bodye there is, whyche of S. Paule in the fifteenth chapitur of hys former epistle to the Corinthians is called *Corpus aniÂ□male,* as if ye should saye in englyshe, a bodye en [...]ewed wyth a solle whyche the translatours of the bible dooe for the more plainer vnderstandyng of the vnlearned calle a naturall bodye, and yet in the self same place of Paule, it is sayed of Adam that he was made a lyuyng solle, and suche a man is in the secound chapitur of the same epistle called *Animalis homo,* and it is translated in englishe, a natural man. But the sayd place of S. Paule where [...] suche a bodye endewed with a solle is called *Corpus animale,* is not so to bee vnderstanded, as though t [...]e bodye dooeth passe and chaunge into the nature of the solle. And agayn, the same austen in the twentieth chapitur of the thyrteenth booke *de ci [...]it [...]te dei,* that is to saye, of the citee of god, wryteth in thys maÂ□ner. The solle sometymes, whyle it foloweth the apÂ□etite of the fleashe, is called carnal and fleashely not yâ€¢ it is chaunged into the nature of fleashe: euen so the bodye is called spiritual, not because it is chaunged into the nature of the spirite, but because it wyll bee alÂ□ogether obedient to the spirite, to fulfille the desire & wille of the spirite. And Hierome in an epistle to PamÂ□achius, whyche epistle was made in defense of the trueth agaynst Ihon the bishop of Hierusalem, who sayeth that the solles of suche as arose, had euery one of theì„ a bodye of ayer, whiche was not subiect neyther to [Page lxxxix] touchyng nor to the syght, and Hierome (I saye) in thys epystle dooeth by all possible meanes contente to proue, that Christe after hys resurrection had a veray true bodye in dede, and the same also visible. And HieÂ□ome aunswereth to an obiection whyche obiectioì„ was thys: If Christes bodye after hys resurrection was in suche sorte visible and was the

Corpus animale.

same veray bodye that he had whan he was aliue afore: Wherefore was it not knowe [...] at what tyme he shewed hymself lyke a pilgryme to the two disciples goyng to the castle of Emaus? To this doeth Hierome thus make aunswer. Because theyr yies wer holden, that they should not knowe hym: as if he should haue sayed: as touchyng the nature of hys bodye, it was bothe visible, & myght haue been knowen: but the lette y^{t} was, was in thesame veray epistle to the CorinthiaÌ„s. Yet neuerthelesse our sacramentes haue many prerogatiues and many poyntes of dignite aboue the sacramentes of the olde lawe. For fyrst and formoste they bee firme and stable, and shall no more bee chaunged vnto the worldes ende: seÂcondly they dooe not shewe of a thyng that is to bee dooen and yet to come, but of a thyng dooen alreadie. Our sacramentes also bee more simple and plain, and they perteine to a larger and a greatter noumbre of people. And forasmuche as they bee more clere & open then ye olde sacramentes, they stiere vp in vs a greatter feith, and therof foloweth a more plenteous abounÂdance of the spirite. And that they bee more clere and open dooeth not procede (as the aduersaries imagyn to theymselfes in theyr braines) of the outward prefiguÂracion of the [...]ignes, because that the same is more euiÂdent then the old was: but of the nature of ye woordes that are there ê “nounced. For by [Page] the said woordes our redeÌ„ptioÌ„ is shewed to bee perfeict, & it is shewed with more clere & more open wordes, then the common sorte of people emong the fathers of the old lawe did vnderÂstaÌ„de. Than if the thyng bee more clere expouned and declared in woordes: the outward reseÌ„tacion is not so greatly to bee regarded. Besides this they made it a matier of woondre how it might bee possible that the Churche should bee so long in an errour, and that no light nor small errour if it should so bee as we saye. Whiche thyng for all that they would not so greatly meruaill at, if they would thynk on the woordes that Christe s [...]ake of hys last commyng.

Luke. xxiiii.

Wh [...]e [...] the Churche made [...]awe been leaft in anecdout our of god.

Thynkest thou (sayeth Christe) that whan

the sonne of man shall come, he shall fynde feith vpon the yearth? He doeth al [...]o shewe that there [...]a [...] in tyme to come bee so great an errour in the Churche that if it bee possible, euen the veray elect and chosen shall bee deceiued to and seduÂced. And leat these men (I beseche you) tell vs: what manier of Churche, and in what state did Christe fynde the churche at hys fyrst coì„myng? Had not ye Scribes, the Pharisees, the Priestes, and the Bishops corrupÂted all together? had they not peruerted all true reliÂgion wyth theyr tradicioì„s? Yet is it not to bee thought that the Churche hath at any time been vtterly forsakeì„ or leaft in errour. For there hath been euermore from tyme to tyme many good people, wh [...] this geare hath muche myslyked, & that haue openly cryed out against it. And lyke as at hys fyrst coì„myng there was Symeoì„ Anne the wedowe, Ioseph, and the virgin Marie, EliÂzabeth, & Ihon the Baptiste, whiche wer godly folkes & deuout, and had special good [Page xc] opinion of god, so that the Churche could not bee saied to bee vtterly forsakeì„: euen so hath it been dooen in these last tymes. For the wholle vniuersal Curche is not leauened wyth tradiÂcions of men. They saye morouer that as touchyng that it is ordeined but to signifie & betokeì„, the selfsame betokenyng maye bee dooen by breade and wyne at al meates whan men dyne and suppe, and therefore no cause to bee, why we should so hyghly esteme the saÂcrament of *Eucharistia* But thys argumente is as weake and as feble an argumente as is possible to bee. For at coì„mon repastes there is not the lordes institucion, there is no ordeinaunce of a sacramente, there is not heard the lordes woordes, nor there is not there any promisse of god: therefore bee not these twoo to bee compared together. Lastely there was an argument brought of the vertue and efficacie of goddes woorde, whyche (as Algerius citeth and allegeth in the seuenth chapitur of his first booke) is called of Ambrose *uerbum operatorium* as if ye should saye in englishe a word of workyng & of operacioì„, as by the whiche worde the breade & wyne whiche remaine stil in their natures are yet neuerthelesse chaunged into another thyng. But as touchyng the woordes of Ambrose we accepte them

with good wille. For we also putte that y bread & the wyne dooe remaine stil in their owne natures, not (as the traÌ„substaÌ„ciatours affirme) as touchyng the acÂ□deÌ„tes, or the lykenesses & fourmes of bread & wyne, so y^{t} ye chauÌ„ge is made by alteracioÌ„ & remouyng away of the substaunce: but that we affirme & aduouche the propre natures of bread & wyne to bee kept still, & the haungyng to bee onely sacramental through grace.

And in thys our assercion we dooe nothyng [Page] deroÂ□gate or diminishe froÌ„ the efficacie of the lordes woorÂ□des: but yet we dooe not thynke that it is to attributed vnto them as to a kynde of enchauntimente or coniuÂ□[...]yng, that how soeuer, or in what soeuer place they bee pronounced by a prieste or ministre ouer bread & wine wyth a mynde and intencion to consecrate, they shal by and by haue that effecte. For the wholle matier depeÌ„Â□deth of ye lordes institucioÌ„, & of the action or workyng of the holy ghoste. Now as for Algerius he is a man not muche to bee passed on for he was after the tyme of Berengarius, & maketh mencion of Berengarius [...]ecantacion in hys wrytyng. Than morouer of what a great and good iudgemente he was, it is manifest of a certain argumente that he maketh. For in the one and twenteeth chapitur of hys fyrst boke he wyllyng and labouryng to proue y^{t} aswel the godly as the vngodly dooe receiue Christes bodye in the sacramente, (whyche in dede foloweth necessaryly if there wer a transubstanciacion:) take a similitude (sayeth he) of the outward voyce or woorde that a man dooeth speake, & of talke that is made by sounde of the ayer. Unto what soeuer persones suche woordes dooe come, it conteineth and hath wyth it hys owne propre sense and menyng. But if it come to men of good vnderstaÌ„dyng, thesame dooe heare it wyth some profit, for they dooe well perceiue the thynges that are spoken. But in case it come to the vnlearned, and to men that lacke knowelage, it dooeth neuerthelesse beare wyth it the ê “pre sense of the worÂ□des, but yet it is wythout any profit to the hearer, beÂ□cause he is not a man of capacitee to vnderstande it. Thys man lacketh here for hys argumente ye woordes beare

theyr sense and menyng wyth theÌ„: but [Page xci] he dooeth not marke that the sense is not included or enwrapped really (as the terme is) in the sonne or in the caractes of the lettres, but onely by the waye of signifiyng. WhyÂ□the self same thyng if it should bee sayed vnto hym of the breade and the wyne in the sacramentes, that they offre vnto vs the bodye of Christe by the waye of siÂ□nifiyng or betokenyng & none other wyse: he shal bee conuinced in hys owne similitude and comparison. And by thesame also it is proued that the wyeked dooe not receiue the lordes bodye, euen lyke as vnskilful or ignoraunt persones whan they heare talke in greke or latin, dooe not perceiue the sense and menyng therof. Wherupon conclude, that there could not any thyng haue been spoken more strongly on our syde theÌ„ thys similitude of Algerius. Thesame Algerius also in the fyrst chapitur of the second booke aduoucheth that the accidentes in thys sacramente dooe not verailly and truely susteme rottenesse or mouldryng away, but onely that it so appereth vnto vs, and yet is not so in dede, whyche thyng euen the veray scholemen would not haue sayed. For what other thyng is thys, but to establishe a perpetual illusion and blyndyng of manÂ□es senses? Thus than we nede not muche to passe of Algerius, though he labour by all meanes possible to ratifie and sette vp hys transubstanciacion. We haue now traicted of the fyrst opinion, and that at large. For the sayd opinion of transubstanciacion remoued and taken away, there shall there wyth also many superstiÂ□ons bee taken away. Of the other twoo opinions we shal not talke so muche at length. For whether of theÌ„ bothe bee putte or affirmed, we doee not so greatly passe, so that it bee well vnderstanded as it should [Page] bee. We shall at thys present onely shewe of them, as ferre as we maye see iÌ„ it what we iudge mete to bee eschewed or to bee receiued in either of them. There haue been many whiche haue reteined and kept still in the sacraÂ□mente the substance of breade and wyne, but they haue ioygned the bodye & bloud of Christe wyth these maÂ□eriall signes remainyng still in theyr owne natures: & these haue they ioygned together with a veray streight and fast knotte, but yet (as I trow) not in suche sorte, that of ye boke beeyng so ioygned together there should

bee made one substaunce or one nature.

[...]

Yet neuerthelesse they haue sayed that the bodye and bloud of Christe are present in the breade & wyne really (as they terme it) bodyly, and naturali.

Some others again haue ioygned them together onely by the waye of betokenyng. Of these twoo deterÂminacions the former is fathered vpon Luther, & the later vpon zwynglius: albeeit I haue heard of persoÂnes right credible, that neither Luther was in veray dede of so grosse an opinion in thys mat [...]er, nor zwynÂglius of so slendre and light a belief concernyng the sacramentes. And theyr saiyng is, that Luther bowed & lened vnto phrases of speakyng by ye figure hiperbole (of whiche figure we haue afore noted) and to suche phrases of speakyng as in the veray woordes did after a manier excede the trueth, because he supposed that zwynglius and others mynded to stablishe the sacraÂmentes to bee naked & vain signes, wheras zwynglius neuer went about any suche matier. Yea & zwynglius again on ye other syde feared lesce Luther would putte suche thynges as might bothe bee derogatiue & preiuÂdicial to the trueth of the humain [Page] nature in Christ a [...]d also would enclose the bodye of Christe in breade, whereby supersticion myght yet stil bee more and more nourished: and therefore he semed more slendrely to geue honour to this sacrameÌ„te. And thus did the contencion betwene them enk [...]endle more then was behoufful, and was the cause of many great euils, wheras yet neuerthelesse the contencion and strife was in veray dede about wordes, rather then about the thyng self. We shall therefore remoue our discoursing vpon these two opinions from the said two persones. For we dooe not affirme that either zwynglius or els Luther wer of suche opinions as aboue sai [...]d, but we shall onely examin the said sentences and opinions suche as they are carryed about and supposed to bee.

Of the conÂte [...]cion betwene Luther and zwynglius.

These persones whiche dooe so grossely ioygne the

bodye of Christe wyth the outward and material siÂgnes: to the ende that they maye the better wynde out of all entangleynges, are woont to beyng in for theyr purpose two similitudes or comparisons. The fyrst siÂmilitude is thys: If one haue a potte or a pitcher ful of wy [...]e, & pronounce these woordes: Thys is wyne he shal make no lye at all, because he [...]eweth the [...]era [...] wyne in dede conteined in the potte. And euen lykewyse shal it bee, if thou take a piece of glowyng iron, and shewyng foorth the fy [...] thou saie these woordes. This is fyer there shal iÌ„ this case no thing agai [...]st reasoÌ„ bee spokeÌ„ or ê “nouÌ„ced of thee. And eueÌ„ so do these men saye y^{t} it is to bee vndestaÌ„ded, that ye lorde saieth [...] This is my bodye: and so dooe they manifestely admitte y^{e} [...]ope or [...]iguratiue manier of speakyng calÂled Synecdothe, (of which also we haue d [...]clared afore.

For whan they shewe the thyng whyche [Page] theimselfes suppose to bee compouned, that is to saye, made of two sondrie partes (as in thys sacrament of breade and of Christes bodye. &c.) it is not a true proposicion or clauÂse, to saye: Thys is the bodye of Christe, but as touchyng the one parte of the thyng that is shewed forth in syght. Yet neuerthelesse it is to bee knowen, that these similitudes or comparisons are not taken of these men, as though they wer of the opinion, that they dooe in all pointes or all manier of wayes aÂgree wyth the thyng that the comparison is made by: for theimselfes dooe earnestely affirme and reasoÌ„ that Christe is not th [...]re present locallye, that is to saye, after suche sorte as thynges are commonly in places conuenient for theyr likenesse and quantitee: but onely diffinitiuely, that is to saye, by the waye of determinaÂcion and assignemente, whyche they vnderstande than to bee so, whan a thyng is encompaced wyth the meaÂsure and largenesse of a place aunswerable in all pointes to hys likenesse, but yet it is sayed to bee there, beÂcause the nature or the beeyng of it is for that present deputed & assigned to ye place, or because it woorketh and hath hys operacion in that place: whyche

proÂ□retee dooeth nothyng at all agree wyth the wyne in a potte: for there it hath hys ful place and ful roome wyth whyche it is encoumpaced. Besides thys, these men woul not saye that Christes bodye is so in the breade, that it maye haue hys name of the qualitees or accidentes of the breade. For the bodye of Christe beeyng in the cake of breade can not truely bee called whyte, round, or baked, whyche thyng neuerthelesse we see chaunce vnto fyer that is entremiengled wyth read glowing yron. [Page xciii] For the fyer that is in hoate glowing yroÌ„ doth so folow the facion of the yron as for exaumple the lengthe, the bredthe, and the thyckenesse of it, that it maye well be named of suche facion or shape as ye yron hath. Wherby it do manifestly appere, these siÂ□ilitudes in this sentence and opinion not to bee taÂ□en of these men so as it maye be applyed to aunswere and agree in all poyntes: but onely that a true and a reall coniunction of the Sacrament and of the thyng signifyed by the sacramente maye be shewed and proÂ□ed: whiche as soone as it is graunted, it foloweth by and by, that aswell the godly as the wieked sorte do receiue Christes bodye. The first that is that the godly do receyue Christes bodye, because they thynke this real coniunction of Christes bodye and the sacrament to bee sufficiently proued by the lordes woordes: the secounde, that is, that the bodye of Christ is geuen to the wieked also, aswell as to the godly, they see to foÂ□we necessarily. But we haue now alreadye shewed the contrarie, whiche is, that these wordes of Christe dooe not necessarilye dryue or leade vs to anye suche se [...]se: and it is proued by effectuall and pitthy reasons that the wieked dooe receyue onely the elementes, that is to saye, the outwarde and materyall signes, as breade and wyne and nothyng els.

These menne are woont also thus to argue: If the woordes of scripture bee taken as figuratiuelye spoken: than maye it easely be brought to passe, that many preceptes of the lawe maye bee subuerted and fordoen. For Abraham might haue sayed of circumÂ□sion whan it was commannded: This is a figuraÂ□iue manier of speakyng, and I shall fulfyll and

Gene. xvi.

satisÂfie this commaundement yf I [Page] circumcise my hert, & cutte awai the eiuel desires and vices of ye fleash. Also whaÌ„ the choice of meates was commauÌ„ded, the Isralites might haue said that the execucion of that commaunÂdemente might consiste in a morall obseruacion or keÂping of it: as if thei did not coÌ„mitte those synnes which wer assigned and noted to be in these vnclene beastes y^t^ wer for bidden theÌ„, and so neither circumcision nor the choice or deuersytee of meates had taken place. But y^t^ this a feble reason, maie herof be wel proued, because that by veray the lettre self, and bi the expresse wordes of the text, it is euidently to be gathered that the wordes are not spoken by any trope or figure.

Leut. xi.

Whether tropes dooe empeache ye commauÌ„ndementes of God.

For as concernynge circumcision, the eighte daye from the childes byrth was determinately and precyÂsely appointed, and there is added that ye league and couenaunte of the lorde should bee carryed of them in the verai fleashe selfe, by whiche woordes it is euyÂdent that verai true circumcision in dede was commaÂnded. And as touchynge the choice or dyfference of meates, the condycions of the beastes there mencyoned aswell the clene as the vnclene, are so playnly and exÂpressely described, and concernynge the transgressours of that commaundemente, there is an ordre of puryÂshynge them so dystinctely and plainly sette oute, that there is no place leafte of doubtynge or mystakynge of it.

We haue also Austens rule of christen doctryÂne whereby he sheweth that vnlesse the woordes seÂme to commaunde any vndecente or wyeked thynge, or els to forbid some good worke, it must be taken as the lettre goeth without any trope or figure.

AusteÌ„s rule how to take the woordes or the letter of the holye scripture.

Whiche rule yf it be laied to [Page xciiii] the meates and to circuncision: it shall declare that the woordes of God are to bee taken simplye and plainly as they sounde

wythout any figure. They allege morouer that in the prophetes and in the histories there bee tropes and fiÂgures easie and readie to bee admitted because that in them the holy ghoste fareth after the manier of menne, and dooeth accomidate him selfe to the famylier manÂner of speakyng that men vse, to thentente he maie the more vehemently and the better expresse the thynges that are to bee spoken: but in doctrines and in preceÂptes or rules it maie not so bee.

For there say they must all thynges bee taken simply and plainly as the wordes souÌ„d, without any ferther addicion or circumstaunce.

But this sentence of theirs is not firme and sure, no nor yet vniuersall. For as touchynge preceptes and lessons geuynge, the lord sayeth: Take hede and beware of the leauen of the pharisees. &c. where he dooeth moste manifestlye vse a trope and a fygure of speakynge, yea and suche an one, that the Apostles selfes were there ouerseene in takynge and vnderstanding of it. He coÌ„maunded moreouer in the seuenteenth chapytur of Mathewe they should beware of false Prophetes for, (sayed he) they shall come vnto you in shepes clothing but iÌ„wardly they are rauenynge woulfes. &c. In whiche precepte who perceyueth not a plain fyguratyue speÂche? And in geuynge of doctrynes also and in structiÂons, there is no doubte, but that tropes and fygures are vsed.

Paule sayeth in the newe testamente, The [Page] stone was Chryste: We are one breade: and of God it is wryten, that he is a burnyge fyer,

whether the bodye of Christe bee eue [...]y wher or not.

After thys they contende that the bodye of Christ may be in all places & that by the woordes of Christ to Necodeme in the thyrde chapitur of Iohn, where it is sayed: No man ascendeth vp into heaueÌ„ but he that came downe frome heauen, that is to saye, the Sonne of man, which is in heauen. Be holde (say they) the sonne of man that is to saye, Chryste, euen in hys humanite talked wyth theym, and yet was in heauen too. For hys humayn nature cannot bee seperated frome the deuyne nature of hys godhed:

therefore wha [...]soeuer is affirÂmed of the one, muste in lyke manyer bee veryfied of the other. But thys is our aunswer, that we goo not a bout in any wyse to deuide these twoo natures the one from the other, but yet it foloweth not, that what soeuer is verified and truelye saied of the one, oughte also to bee attributed to the other. Thys wyll we graunte wyth a good will, that the diuyne nature & godhede of Chryste is euery where: Yet will we not attribute the same to hys bodye in hys humanytee. And this dooeth Austen moste plainly teache in an eÂpistle of his to one Dardanus And as touching that whyche is alleged out of the thyrde chapitur of Iohn, the same Austen dooeth interprete and expoune it, y^{t} it must be vnderstanded of his deuine nature, that the soonne of man was in heauen. Neither dooeth ChryÂsostome take it any other wyse whan he expoundeth thys place. For he affyrmeth [Page xcv] that to bee in heaueÌ„ is not alttributed vnto the sonne of man but according to this most excellent nature of the godhed. But how weake thys argumente is, that these twoo natures are ioygned together: ergo what so euer is graunted to the one, must olso bee altributed to the other: maye bee well shewed and proued by other argumentes. The bodye or balle of the sunne that shyneth in the skye, & the lyght of the same sunne haue betwene them selues a naturall and a moste high coniunctyon: and yet the same bodye of the sunne dooeth not really and verayly reache to al places that ye light dothe extende it self vnto. Item the bodye or substaunce of our yie and the sight of thesame are verai nere coupled and knitte together: and yet for al that our sight cometh and reÂacheth to many thynges, whyche our bodily yie doeth not extende it self vnto Thei argue furthermore y^{t} maÂny thinges ought to be geuen, graunted, & attributed to the body of Chryste a boue the coÌ„mon course & coÌ„dycioÌ„s of other bodies. And y^{t} for two causes, partely because it is glorified, & partely for y^{t} it hath ye word ioygned vnto it For aunswer wherof we confesse y^{t} many thiÌ„ges must be attributed & confessed of it: but as for this, y^{t} it should be euery wher, can not bee attributed vnto it wythout preiudice of the nature of

a true huÂmayn and naturall bodye. And in case we shoulde graÂunte somuche vnto Chrystes humayn bodye it should not make fore hys dygnytee, but rather quyte and clene to the derogacyon and destructyon of it: For than shoulde he bee as it wer thruste oute, and depriÂued froÌ„ his true nature. Furthermore thissame coulde make but litle for our aduersaires purpose in this maÂtter. For [Page] although we should grauÌ„t that the body of Christe might haue this prerogatiue to bee in manye places at once. Yet shoulde it not folow that God wil so doe in this sacrament. Yet ferther they laboure and trauaile to proue this corporall presence of Christe in the Sacrament by the similitude of a teacher that reaÂdeth a lecture to an audience: who in that that he maie extende his woordes to many hearers, doeth also in theÌ„ coÌ„municate and vtter vnto all his hearers and auÂdience all that lyeth in his mynde to vtter vnto them so that all the sayde audience euery one of them maye fully and perfectly vnderstande the botome of his hert as well one as another. In lyke manier (say they) doÂeth our lorde in the wordes that are pronounced ouer the Sacrament.

He dooeth (as it were) enwrappe his bodye in them, that by the same it maye be conueyghed vnto all those signes or cakes of breade, and maye so bee communicated and distributed vnto all the receyuers thereof, howe manye soeuer bee of them.

If therefore suche a gyfte or power (saye they) bee geuen and graunted to a scholemaister, or a preaÂcher beyng but an yearthly and a mortall man: why shall not thesame bee muche more geuen to Christe? But in this comparison is a righte greate dyuersitie. & oddes. And besides y^{t} also (as we haue sayed) before the woordes dooe not carye nor conueyghe thynges nor dooe not conueyghe the conceites of the mynde to the hearers, but onely by the waye of signifyinge and betokenyng.

And where as they goe aboute afterwardes to establishe and confyrme that the bodye of Christe is in all places by the fyrste chapitur of the [Page xcvi] Epistle to the Ephesians, where it is sayed that Christ

is made the heade of the Churche whiche is his body & the fulnesse of him that fylleth all in all thinges. &c. is of no force at all to this purÂpose. For there it is not signifyed ne ment that the boÂdye of Christe filleth all thynges, and is in all places as they doe bryng in and conclude vpon it. But beÂcause the significacioÌ„ of this Greke word or participle [...] is indifferente to bee taken twoo manier of wayes, (for it is a verbe common (as the GramariÂans call it,) that is to say, of suche nature, that it may signifye eyther dooyng or sufferyng (as ye lust.) For ye maye chose whether ye will take it and Englishe it, fillyng, or els beyng fylled: If ye Englishe it, beynge fylled: than shall the sense and menyng of it bee, that Christe beeyng the heade of the churche, is in his membres made full and perfect in all poyntes: not that he is made perfecte on his owne behalfe, (for he is bothe perfeicte and full enough as touchyng hymselfe) but it is to be vnderstanded that he is fulfylled and made perfeyct as touchyng vs that are his bodye, and his membres. For as the heade is coÌ„pared vnto Christe, & he called the heade: euen so is the congregation called the fulnesse of Christe because it fulfylleth and maketh vp his mysticall body. But if ye Englishe it fyllynge: than shall the sense bee, that Christe is the heade of his Chuche, because he fylleth and maketh perfeicte his gyftes & vertues in all his membres. Neyther can the sense bee that he is in all places after his humanitee. And I thynke that the same maye well be proued by the scriptures.

The Greke wordes bee [...].

For Christe dooeth manifeste saye and [Page] graunte that Lazarus dyed while he was absente from thence. That yf the aduersaries wyll contende that he hadde not at that tyme a glorifyed bodye: it maketh not muche to the matier. For he had neuerthelesse the god head ioygned vnto his bodye. But to putte the matÂter out of all doubtes, the Aungell euen after his reÂsurrection sayed vnto the weomen: he is arisen, he is not here. And agayne he shall goo before you into Galilee. And agayn: he was taken vp out of their sight whan he ascended into

Chris [...] as touchinge his manhoode, is not in eÂuery place.

heaÂ□en. Therfore he filleth not all thynges, neither is he in al places after his humanitee. Thei are woont also to allege a place out of the fourth chaptur to the Ephesians. He that came downe is euen the same also that asceÌ„ded vp euen aboue all heauens to fullyll all thynges. Which place for all that proueth nothyng agaynst vs, and it is exponnded two manier of wayes. Fyrste that to fulÂ□yll all thynges bee referred to al those thynges which were prophecied and wryten of Christe, whereof a liÂ□ell before he rehearsed a scripture saying: he is gon vp on high, and hath led captiuitie capÂ□iue, and hath geuen giftes vnto menne. And yf ye wyl referre it to places than ye must vnderÂ□stande it of certayne kyndes of places, and not of eueÂ□y singuler place according as this saying here folowyng is spoken. the lorde will haue all men to be saued. Therfore we muste saye that Christe soÌ„ Â□yme hath occupyed the middle partes, sometyme the vpper partes and [Page xcvii] sometyme the lowest partes, in the sepulchre. But now the transubstanciatours saie that they haue nothynge to dooe here wythall. For they saye not that the bodye of Chryste is euerye where, but onely he that is in al places where this sacrament is. Howbeit it is agaynst theym neuerthelesse. For yf it so bee (as they affirme,) that it is not repugnant to the bodye of Chryste to bee at one tyme in the twentie or fiftie soÌ„dry places at once: than shal it not be repugÂ□ant for the same body to bee in an houndreth places, or in a thousande, and consequentlye in all places, and so shall they make Chrystes bodye to bee infynite. Neither can thei well fynde faulte with this manyer of arguynge or reasoninge as though this fourme of arguyng were not good. For Hierome vseth euen the same manier of resonyng against Iohn the byshop of Hierusalem, where he mindeth to proue that oure boÂ□yes after the resurrection maie endewe without fode. For (sayth he) Helias and Moses could by the power of God continue without meate by the space of fowertie dayes: therfor maie an other man by thesame poÂ□wer

If Christes bodye maye bee in many places at once than it maye bee in euery place whiche also D [...]us perceiued

of God bee susteyneth longer. And yf he may continue longer: than it foloweth, *ynough.*
that he may continue alwaies if it bee the wyll of God that he shall so dooe. But leat vs returne again to our aduersaires the transubstanciatours They because they se that vpon this so nere a coniunction or couplyng together of Christe with the sacramente, it foloweth that the same sacramente maye bee wurshypped: (For yf the lorde bether conteined really & corporalli, what his he that woulde not wurshyp hym? (they teache that we maie indi [...]feÂ□ently at our pleasures either doe it, or leaue it vndoeÌ„.

For (saye they) although he bee there in [Page] dede yet is he not there to any suche ende or purpose that he shoulde bee wurshipped. If ye take and eate the Sacramente, it is enoughe yf ye dooe also wurship it, ye dooe not amisse. But that that we putte of the Sacramentes is a thynge of more certainetee, whiche is, that in oure wurshippinge we maye not directe our mynde towardes the outewarde signes: but yf any manne at the tyme of the ministracion of the sacramente beeyng well and rightly instructed aÂ□ore of this mysterie directe his mynde to wurshippe Christe reygning in heauen: he dooeth well, yea, he is bounde to wurshippe Christe who declareth himselfe vnto him. Neither is there any Idolatry committed in so dooyng, as Paule teacheth in the Epistle to the Corinthians whan he sayeth: If anye man come into youre congregacion beeyng an ignoraunt & vnlearned person, and heareth you altogether speake with tongues: vnÂ□oubtedly (wil he saie) these felowes are all out of their wittes, neither shal he be any thyng edifyed. But if he heare you proph [...]cieng and perceyue that the secreÂ□es of his herte are opened, than will he fal downe on his face, and worship god.

He wyll not in this case wurshyp the men that so prophecie or preyche: but for asmuche as the lorde doth there open hym selfe vnto him he will turne hym selfe to wurshyp God.

But nowe to bee brief, the reasons [Page xcx]

wherfore thys so grosse a supposicion and opinion semeth not to bee true are these here folowyng.

The reasoÌ„s against the second opiÂ□ [...]ion that was propouned in the beginninge of this w [...] Â□rke.

Fyrst, for that this reall and corporall presence brinÂ□geth no maner of vtilytye or benifite vnto vs, whiche we haue not by that other spiritual presence. For in the sixt Chapiter of Iohn, the lorde hath promised euerlaÂ□stlyng life vnto them that eate hym, and he hathe proÂ□mised moreouer that he wyll abyde in them, and that they shall abyde in hym. And what canne we require more then thys? Secondly, it could not otherwise be graunted that both we and the fathers of the olde lawe had one maner of sacrameÌ „tes: For they coulde not haue obteined this real and bodily presence, for soÂ□muche as the sonne of God had not yet taken the naÂ□ture of man and fleshe vpon hym.

The first reson against the grosse oÂ□pinioÌ „ of the corporal presence of Ch [...]ist in the sacramente

Moreouer [...] it should folowe that both the godly and the vngodly do eate the body of Christ. Also ouer and aboue that spirytuall eatyng whyche wee haue in the Syxte Chapiter of Iohn, they brynge in an other fleshely and bodelye eatynge of Christe, whiche can not bee proued: whereas thys and yâ€¢ other are but all one, sauynge that in the latter there bee added outÂ□ward material signes to confyrme the thyng so muche the better.

The seco [...]d

Also it shoulde folowe that whyle thei yeld so muche vnto the woordes and ye letter, they wade in ye same dificultee and hardenese, that ye transubstancyatours are entangled wyth all, whan they saye: Thys is my bodye. For thei shall not bee hable so to winde out or vntangle theim selfes, but that they haue conÂ□tycyon and repugnaunce emonge theym selfes.

The thirde reason.

The fourth

The fifthe.

For they shall not be hable plainly to declare [Page]

what thei dooe demonstrate and shew by those wordes, nor howe the woordes bee true whan thei are in pronouncynge, vnlesse thei will admitte a trope or a fyguratyÂ□e manier of speakyng.

Ferthermore thei dooe by this opinion scattre the bodie of Christ about to be in many places at once yea and euery where at once. Neyther is it to any efÂfecte, if they sayd: *not localli,* that is to saye, in the waie of occupinge a roome, or of filling a place. For though it shoulde be there, as the Aungels are said to bee in a place: yet the same is not agreable for any creature, as hath ben proued here afore by examples of Didimus, Basilius, Austen to Dardamus, and of Cyrillus.

The reason agains [...]e the corporal p [...]esence.

The woordes of the scrypture dooe not driue ne lede vs to suche a grosse and a corporall presence. And feith commeth by the word of God: wherfore feith is not bound to embrace any suche presence.

The seu [...]nth reason

And besydes this, the fathers dooe teache otherÂwyse. For what manier of bodye there is in the sacramente of *Eucharistia,* Ciprian declareth it in hys sermon of the lordes Supper whan he sayeth: who continually euen vnto this present daye dooeth create, sanctyÂ□e, and blesse his bodye, distributynge thesame to the godly receauers. Now Christes verai owne propre bodye is not of newe created, nor sanctified, nor deuyded. Chrisostome vpon the fifth chapitur of Matthew in the eleuenth homely of his work that is called vnperfecte hath these woordes: If therfore it be so daungerous a thynge to remoue and applye to pryuate vÂ□es and occupynge these halowed vesseles in the whyche is not the veray true bodye of Chryste but onely the mistery of his [Page xcix] bodye conteined. &c. And howe we ought to clyme vp into heauen, when we do receyue the communion, if we wyll haue the fruicion of Christes bodye, thesame Chrysostome dooeth also expounde in his fower and twentieth homilie vpon the fyrste

The eighte reasoÌ„.

Cyprian.

Chrisostome

Epistle to the Corinthians and the tenthe chapitur where he thus sayeth: he geueth a commauÌ„ Â□ement vnto vs that with al possible concord and lo [...]e we come vnto him, and that we beeyng made Angels in this lyfe, should flygh vp into heauen or rather aÂ□boue the heauens. For (sayth he) whersoeuer the carÂ□esse is, there wyll the Eagles be also. The lorde he calleth a carkesse, because of his death. For vnlesse he had dyed, we should not haue arisen agayn. And he calleth vs Eagles to shew that whosoeuer commeth to this body, must earnestly endeuour to clyme vp on high, and muste haue no felowshyp with the yearthe, nor bee drawen to the thynges that are beneth, as it were one styll crepyng by the grounde: but that he must alwayes flighe vp to the thynges that be aboue and must beholde the sunne of righteousnesse, and also muste haue the yie of the hert most sharpe and quicke. For this is a table for mounting Eagles, and not for pratlyng Iaies. Also thesame Chrysostome vpon the syx and twentieth chapitur of Matthew in his fower skore and thyrd homelie: They were takynge theyr iourneye out of Egipt into Palestine, wearyng thereÂ□ore the wede of a wayfaryng man: and shall th [...] [...]ouÌ„ tyng be froÌ„ heuen doun to the earth? And in the thyrd booke entiteled *de sacerdotio,* that is, of priesthode: ThinÂ□est thou that thou art [...] conuersaunt and abidynge eÂ□mong mortall men in yearth? wylt thou not rather soÂ□ainly bee remoued vp into [Page] heauen. Dooest thou not cast a waye all thynkynge of the fleashe, and beh [...]ldest with a single minde and with a pure hert the thinges that are in heauen? Austen vnto Bonifacius hath all these thynges after thesame ordre & tenour, saying: ye tyme of Ester drawyng nigh, we saye: thys daye, or the daye after to morowe, did Christ dye. On the sonÂ□aie we saie: Thys daye arose Chryste from death. And, Baptisme is feith, and, the sacramente of the bodye of Chryste is Chrystes bodye.

Austen.

We see that in all these forsayde saiynges, the thynge absente is really spoken of the thinge presente. The same Austen vpon the fifty fowerth psalme: The

The thinge that is

head was in heauen and sayed: why dooest thou perÂ□secute me? we are in heauen wyth hym thoroughe hope, and he is in yearth wyth vs thorough loue.

abÂ□sente is spoken of the thing preseÌ„t

And in ye hundreth and nyneteenth epystle to IanuaÂ□rius: Wherfore did he vnto that persecutour whome he threwe downe wyth hys voice, and did in amanier eate hym transportynge hym into hys bodye.

Wherfore (I saie) dyd he to that persecutour calle down from heauen, and saye: Saule Saule why dooest thou persecute me? &c. Also vpon Iohn in the thirtieth treactise, and the same is cyted in the tytle of the decrees *de consecratione,* that is to saye, of conÂ□secracion, in the seconde distinccion in the chapytur beÂ□gynnynge *prima qu [...]dem*: The lorde is aboue, howebeit the lorde beeynge the trueth is here also.

For the lordes bodye whereyn he arose muste nedes bee in one place: But his trueth is dyspersed, and spred abrode in all places.

Item vpon Iohn in the fiftyeth [Page xcviii] treactise, thus he sayeth: For after hys maiestee after his prouidence, after hys vnspeakeable and inuisible grace it is fulfyl ledde that was spoken of hym: Beholde I am wyth you vnto the worldes ende: But after the fleashe whyche the woorde tooke vpon him accordynge to hys beeyng borne of the virgyn as touÂ□chynge hys beeynge taken of the Iewes, beeynge nailled vpon the tree, beeynge taken down frome the crosse, beeynge wrapped in lynnen clothes, beeynge layed in the sepulchre, and as touchynge that he was manifested and did plainly appere after his resurrecciÂ□on, it is fulfylled that he saied: Ye shall not haue me alwayes presente with you.

Wherfore, because he was conuersaÂ□nt in hys bodyly presence by the space of fowertye dayes wyth his disciples, and they awaiting vpon hym (by seyng him, but not by folowing him) he asceÌ„ded vp into heauen: bothe true it is that he is not here, (for he sitteth there on the right haÌ„de of his father) & also

yt he is preseÌ„t there, for he is not gone awai with ye preÂseÌ„ce of his maieste. Otherwise, after ye preseÌ„ce of his maieste we haue christ alwais with vs: & after the preseÌ„ce of his fleash it was rightly said of him to his disciples: But as for me ye shal not alwayes haue with you.

For the Churche had hym after the presence [Page] of the fleashe but a few dayes: now it holdethe and hathe him styll throughe seithe, but with the bodelye yies it seethe hym not. And thesame Austen agayne vpoÌ„ ye Epistle of Iohn wel toward the ende of the epistle: Therfore our Lord Iesus Christ did for this cause ascend into heauen, because he sawe, that many would honour him: and he sawe that their honouryng of hym is vnprofitable vnto them, if they trample and trede his membres on yearth. And to the ent [...]nte that no man should erre, and whan he wurshipped the head in heaueÌ„, he should trede the feete on yearth: he tolde where his membres should be. For he spake his last woordes euen whan he was readye to ascende vp into heauen: and after the same woordes he spake nomore vpon yearth. The head beeyng about to asceÌ„d vp to heauen commended his membres on yearth. Thou fyndest hym to speake, but it is in heauen, & down from heauen. And why? because his membres wer troden vpon yearth. For vnto Paule beyng a persecutour of hym, he saied froÌ„ aboue: Saule, Saule, why dooest thou persecut [Page ci] me? I am ascended vp into heauen, but I doe yet styl lie as an abiect on the earth I sitte here at the right hande of my faÂther, but there on yearth I dooe yet still houngre, & thirst, and am as a straungier How than did he commande his bodie on yearth whaÌ„ he was about to asceÌ„de vp to heaueÌ„? Whan hys disciples demaunded of hym: lorde, wylt thou at this tyme restore the kyngdome of Israel? And he beeyng eueÌ„ at the veray point to bee gon froÌ„ theim, thus aunswered: It belongeth not to you to knowe the tymes, whiche the father hath putte in hys owne power. But ye shal receiue power of the holy goste, why [...]he shall come vpon you. And ye shal bee witnesses vnto me in

[...]amine this place by AusteÌ„s worÂkes.

Hierusalem. See ye what waie he spredeth his bodie abrode, and see ye where he wil not haue himself troden vpon. Ye shall bee vitnesses vnto me in Hierusalem and in all Iewrie, and in Samaria, and euen vnto the worldes ende. Beholde what way I lye abiect, that dooe ascende, for I doee ascende beÂcause I am the head, my bodye lieth yet styl: what waye or in what place lyeth it? truely [Page] through out all the yearth. Unto Austen dooeth Cyrillus cons [...]nte, who wryting vpon Ihon in the syxth booke & the fowerteenth chap. thus sayeth: here is to be marked, that although he conueyghed hence the presence of hys bodye: yet by ye maieste of hys godhed he is alwaies present wyth vs, as hymself whan he was at ye pointe of de [...]arting awaye froÌ„ hys disciples ê “miseth, saiyng: Beholde, I am wyth you all the daye vntyl the coÌ„suÌ „matioÌ„ of the worlde. And the same Cyrillus in ye nynth boke vpoÌ„ Ihon & y^{e} .xxi. chap. Christe sayed that he would bee wyth hys disciples but a litell space, not because he should goe from them altogether, (for he is still wyth vs continually vntyll the ende of the worlde:) but because he should not liue nor bee coÌ„uersaunt wyth theym, as he had been before. For the tyme was now at hande that he should departe away from them vp to heaueÌ„ vnto his father. And the parte of al feythfull is to beleue, that although he bee absent from vs in bodye, yet neu [...]rthe lesse all thinges are rewled by his power, & we by yâ€¢ same power gouerned, and he euermore pr [...]sent wyth all them that loue hym. And therefore it was that he sayed.

Uerayly verayly I saye vnto you, wheresoeuer there shall bee two or three gathered together in my name: there am I in the middes of them. For lyke as euen at that tyme whan he was conuersaunt on yearth as a man, he did also fyl heauen, [Page cii] and forsoke not the coumÂpaignie of the Aungels: euen so at this present though he bee in heauen wyth hys fleashe, ye the fulfilleth the yearth & is pseÌ „t with theÌ„ that loue hym. And it is to bee marked, yâ€¢ although he should goe away after hys fleash onely (for as we haue alreadie saied, he is continually psent wyth vs by ye vertue of hys

godhed:) yet he sayed that he would for a litell space remaine wyth hys disciples namyng hymself in plain woordes because no maỳ„ should presume to deuide Christe into twoo sonnes.

And wyth these men agreeth Uigilius, who in the fyrst booke against Eutiches wryteth in thys manier. The sonne of god after hys humanitee departed away from vs: but after hys godhed he sayeth vnto vs. Beholde, I am wyth you vntyl the ende of the worlde. And the same man not many lines a [...]ter sayeth: For whom he leaft and from he departed in hys humanitee, theym hath he not leaft nor forsaken in hys godhed. For after the fourme and shape of a serÂ□aunte or bondeman whyche he tooke away from vs into heauen, he is absent froỳ„ vs: but after the fourine & shape of god he goeth not away froỳ„ vs, but he is psent wyth is euen vpon yearth. And yet aswell beeyng preÂ□sent as absent he is one & the same vnto vs. Again in the fowerth boke: If the nature of the woorde & of the fleashe bee but one nature: how happeneth that wheras the woorde is euery where, ye fleashe also is not found euery where? For whaỳ„ he was on yearth, certes he was not in heauen, and now, because he is in heauen, certes he is not on yearth. And so ferreforth is he not on yearth, that as touchyng the fleashe we looke for Christ to come down froỳ„ heauen whom after the word, we beleue to bee wyth vs vpon yearth.

Therefore after your opinion, eyther the [Page] woorde is conteined and encoumpaced in some certain place together wyth hys fleashe: or els the fleashe is euery where together wyth ye woorde. For one nature dooeth not receiue in it self any thyng that is contrarie to it, or of a sondrie sorte from it. And of a muche sondrie sorte and ferre vnlyke bee these two th [...]nges, to bee encompaced or conteined in a determinat place, and to bee euery where. And forasÂ□muche as the woorde is euerywhere, and his fleashe is not euery where: it appereth that one & the same Christe is of bothe natures, and that he is in veray dede euery where after the nature of hys godhed, and to bee conÂ□eined wythin the circuit of a place after the nature of hys humanitee and manhoed and also that

created he was, and yet hath no begynnyng: and to bee subiect to death, & yet of suche immortalitee that he can not die. And within fewe lines after thus he sayeth: This is the catholike feith and confession, whyche the Apostles taught and deliuered, whyche the Martirs confirmed and whiche the feithful dooe kepe and holde euen vnto thys present. Besides these also Fulgeì„tius vnto kyng Trasinnudus in the second book: One and the same man placeable as touchyng that he was borne of maì„, whyche is god infinite as touchyng y^{t} he was begotteì„ of the father. One and the same man after his humain substaunce abs [...]nt from heauen whan he was conuerÂsaunt on yearth, & forsakyng the yearth whan he was ascended vp into heauen and after his godly and infiÂnite substaunce neither leauyng heauen whan he came down from heauen, nor bearyng the yearth whan he ascended vp into heauen. [Page ciii] Whiche thyng maie by the moste true and assured woordes of the lordes self bee knowen, who to shewe hys humanitee placeable, saied vnto his disciples: I goe vp vnto my father and your father, my god and your god. Also whan he had saied of Lazarus: Lazarus is dead, he added thereto, and saied: I am glad for your sakes, that ye maye beleue, because I was not there. And to declare the infinitenesse of his godhed, he saieth vnto his disciples: Beholde I am with you al the daies vntil the consummacion of the worlde. How did he ascenÂde vp into heauen, but that he is a veray man in dede & placeable? Or how is he present wyth his feithfull, but that he is veray true god in dede and infinite? And the same fulgentius in ye third booke: Christe beeyng one and inseparable, did after hys onely fleashe aryse out of the sepulchre: and thesame Christe beeyng one and inseparable, did after the wholle and perfeict nature of man whyche he tooke vpon hym [...] forsake the yearth locally, and ascended vp into heauen, and sitteth on the right hande of god, and after the self same wholle and perfeict man he shall come to iudge the quicke and the dead, and to croune the feithfull and godly. Finally Bernard vpoì„ the caì„ticles of Salomon in the three and thirtieth sermoì„ thus sayeth: I also haue the woorde, but in fleashe I haue it, and the trueth is sette

[...]ulgentius

Bernarde.

afore me, but it is in a sacramente. The aungel is fatte fed with the fatte of the wheate and is now saciated and filled wyth the graine self and I must in the meane whyle bee contented [Page] wyth a certain rynde of the sacrament, wyth the branne of the fleshe, wyth the chaffe of ye lettre wyth the vaylle of feyth. And these thynges are of suche sorte, that beeyng tasted of they bryng death, vnleste thei haue takeÌ„ some sawce bee it neuer so litel of yâ€¢ fyrst fruictes of ye spirite. There is vtterly to me death in ye potte [...] except it bee swetened w^t^ the mele of the ê “phete. And within a litel after, he sayeth: But w^t^ how great aÂ□oundaunce soeuer these thynges growe in fatnesse, yet dooe not we wyth lyke pleasauntenesse receyue the rynde of the sacramente, and the fatnesse of the wheate self: feyth and hope: remembrance of a thyng, and the presence of the same euerlastyngnesse, & transitorinesse: the true visage, & a glasse: ye image of God, & ye shape of aboÌ„dman: for in al these thynges my feyth is ryche but my vnderstaÌ„ding is veray pore. And (I praie you) is vnderstaÌ„ding and beleuing of egual sauourynesse, seyng y^t^ beleuing is vnto merite, & vnderstaÌ„ding vnto rewarde? Thou seest as ferre oddes to bee betwene the ê “uenders, as there is betwene ye places. And as the heaueÌ„s are exalted in heigth froÌ„ the yearth: so are yâ€¢ inhabiÂ□ours in them. Here thou seest that Bernard dooeth in plain & open wordes make a coÌ„trariousnesse betwene ye remeÌ„brauÌ„ce of a thing, & the psence of the same: and so betwene certain other thynges whyche dooe greatly auaille to thys matter. But let vs returne to our adÂ□ersaries. They haue of the fathers & aunciel„t wrytters of the Churche whoÌ„ to laye agaynst vs y^t^ is to

By the first fruiÂ□es of the spirite, is ment some litel taste or porcion of the spirite, though it bee not yet the ful gift & perfectioÌ„ of the spirite. Rom. viii.

He alluÂ□deth to the historie of the potte of pottage made wyth colloquintida in the land of Gylgal & swetened of [...]liseus

wete, Ireneus who affirmeth the sacramente o [...] *Eucharistia,* to coì„siste of two thynges, ye one yearthly, & the other heaueì„ ly, whiche self same thing Gelasius also doeth suppose But al this doeth not coì„clude, sauing y^t^ if thou take al ye whole sacrameì„te together, & make one thyng of the signe & the [Page ciiii] thing signified thereby: thaì„ dooe we grauì„te ye same to coì„siste of two thynges. But if thou wouldest afterward putte as great & as nere a coniuì„ctioì„ betwene ye bread & Christes bodi, as there is betwene the diuine nature and the humaine nature in Christe: this poincte wer in no wyse to bee grauì„ted. For thaì„ there should of necessite one substauì„ce or subiecte bee made of ye bread & of Christes bodie, so y^t^ they should neuer be plucked asonder or disseuered ye one from ye other: whiche thinÂges wer vttrely against al reasoì„. Out of ye rest of the fathers they obiecte for the most parte ye self same thinges that ye traì„substaì„ciatours cited before. But now leat vs see what those ê ‘sones whyche embrace ye thyrd opinioì„, dooe saye against these men. Fyrst & formeste thei dooe not admitte ye said scatering abroade of Christes bodie in suche sorte, y^t^ it maye bee euerye where: because it is a thing repugnaì„t to ye nature of maì„. And Austeì„ to Dardanus doeth in moste plain woordes wryte to ye coì„traÂre. Secoì„dly they wyl nedes haue, yâ€¢ ye eating whyche is putte in ye sixth of Ihon, & thys last eatyng at ye lordes supper bee vtterly al one: sauing that here in this later eating, there bee added outward [...]ignes of breade and wyne. And ye thyng they proue by thys argumente, beÂcause Ihon for somuche as he had once afore made meì„ cioì„ of ye eating whiche he wryteth of,

wyth putÂting mele into the potte reade .iiii. King. iiii.

How the sacramente is sayed to coì„Âst of two thinges the one yearthli & the other heauenly.

Obiections against this opinion of the co [...]pora [...] p [...]esence of Christe in the sacraÂmente.

dooeth not afterÂward in ye later parte of his ghospel make any meì„cion of ye instituting of ye sacrameì„t as the other Euaì„gelistes doe. For he had sufficieì„tely wryteì„ al ye geare afore. And the summe of the doctrine whiche the others had leaft vnspoken, Ihon did supply in the said sixth chapitur. Neither is there any cause (saye they) why any person should allege yâ€¢ coì„munioì„ to bee therefore superfluous. For by often receiuing of the communion we celebrate

The vtiliÂties of receiuing the coì„ Âmunion.

The lordes memorial, and [Page] thankes geuing, and the mynde is stirred vp by the representacioì„ of suche thynÂges as are there dooen, neyther bee there conteined therin dom [...]e signes, but speakyng signes.

Besides thys there is there conteined a certain token or pledge wherbye the Christianes dooe note theym selfes ioygned and knitte together emong themselÂes and with Chryste, & besydes this, they professe their feyth concernyng the bodye of Chryste nailled on the crosse, and concernynge his bloud that was shed forth for our redempcion For it is not enough to beleue with the herte, but confession is made wyth the mouth too, and not onelye wyth the mouthe, but also wyth outeÂwarde dooinges. Neither dooe these men admitte that the others saie, whiche is, that the wycked also dooe reÂceiue the bodye of Christe. For our senses and reason dooe not reache vnto hym, therefore it remaineth that he is receiued by feith. Of the whyche feith, forasmuche as the said parties are destitute, they can haue nothing but the outeward signes. And Paule wryteth thus. Whoso eateth this breade vnwoorthyÂy. &c. and sayeth not, whoso eateth the bodie of Christe vnwoorthily.

The wicked dooe not receiue christes bodye.

Ferthermore thei meruaille at these men whiche folowes the coì„trarie opinion, that they should attribut remission of synnes vnto the saied corporal or bodyly eatyng of Christe. For that is too admitte a worke y^t is accepted for ye veray weorkyng or doyng

of it, wheras remissioÌ„ of synnes is not had but through feyth. Thei dooe afterward lene and staygh altogether vpon the speakynges of Paule, whan the lorde biddeth this to bee dooen in [Page cv] remembraunce in hym, and his death to bee shewed til he come, whyche wordes seme vnto them to declare the absence of Christes bodye, and not hys presence. But we haue elswhere geuen aduertisemeÌ„te y^{t} thys argumente is nothyng so strong nor substancial an argumente, excepte it bee vnderstaÌ„ded of the bodie of Christe really, corporally, and naturally present.

For els forasmuche as it is receiued by feith, it is not vnderstanded to bee vtterly absent, though hys abydynge bee in heauen as touchyng his nature and his substauÌ„ce. For he is eaten spiritually, & is thereby in veray true dede ioygned and knitte vnto vs.

They allege after this the fathers who dooe in plain and manifest woordes geue a determinate senÂ□ence, and saye precisely, that here is a type or countreÂ□aine, a signe, & a figure of Christes bodye. And they bryng in for theyr purpose twoo similitudes or compaÂ□isons, One is of a frende, vnto whom his frende that is absent is yet neuerthelesse sayed to bee present whaÌ„ his mynde or thought renneth on hym. Also they putte many lookyng glasses whiche are in a circuit round about one and thesame man, whose looke and face is multiplied throughe out all these glasses euery one of them, though the man moue not out of his place. In dede I coÌ„fesse that these are similitudes though some what to cold to agree well wyth thys misterie. For a frende coÌ„preheÌ„ded and coÌ„ceiued in a mannes thought and beeyng stille rennyng in his mynde, dooeth not weorke any alteracion or chaunge in the partie that is the thynker on his frende, nor fedeth or nourisheth hys mynde, nor also dooeth so renewe hys bodye, that he maye bee made apte or hable to receiue the resurrecctioÌ„. And y^{e} [Page] same y^{t} is coÌ„teined iÌ„ a glasse, is but a veray sleÌ„dre & light shadowe, neither ought so sleÌ„dre a thing to be compared w^{t} our ioygning & coupling to

Christ. For the spiritual presence of Christe whiche we putte, hath the power of the holy ghoste annexed vnto it, whyche dooeth moste streightly couple vs vnto hym. Yet the sayd similitudes are not vtterly to bee reiected for somuche as they maye by some manier of meanes induce & lede vs to the trueth so y^{t} thei be vnderstaÌ„ded, not to bee altogether ful egual w^{t} the thyng self. For ye said similitudes dooe notifie vnto vs how thys receyÂ□yng of Christe is doen by feyth, & w^{t} the mynde. And meÌ„tion they make of two manier of couplynges of vs wyth Christe. The one is, that by feith we enbrace his bodie nailled on the crosse, & hys bloud shed foorth for our redeÌ„pcioÌ„. The other is, y^{t} ye veray sonne of god toke our veray true nature vpoÌ„ him, & by this meanes there is entred & begonne a natural coÌ „munioÌ„ betwene vs & Christe, wherof there is a meÌ„cioÌ„ made in ye secoÌ„d chap. of the epistle to the Hebrewes. But there is a certain thyrd knittyng together whiche we entre and beginne wyth Christe by eatyng hym spiritually, of whiche they dooe not make so often mencion though thei dooe not altogether hold theyr peace of it. But of thys thyrd knittyng of vs wyth Christ we shal traicte here a litel after. That if these men bee demaunded the question, whether Christe bee present in the lordes supper or not: thei saie he is, but thei saye this by ye figure synecÂ□doche, because ye one parte of Christe, that is to saye his godhed, is verailly & truely psent there. Otherwyse in expounyng our lordes saiyng, this is my bodye thei vse ye figure of metonimia, (of whiche we haue afore spokeÌ„) vsing ye name of ye thing self iÌ„ stede of ye signe. And thei seme to grauÌ„t veray Christe hymself in suche wyse to be there pseÌ„t, as ye suÌ„ne, [Page cvi] whiche kep [...]th himself stil iÌ„ his owne circle, is neuerthelesse saied to be present to the worlde, & ye same to gouerne w^{t} hys goyng about & w^{t} his lighte. And how verailly feith maye make yâ€¢ thyng pseÌ„t, they thynke theymself [...]s to haue sufficieÌ„tely declared out of ye epistle to ye Galathiaì„s where Paule saied yâ€¢ Christ was described & sette out

before theyr yies, & crucified euel„ emol„g theim. Now remaineth y^t^ b [...]twene these two opiniol„s & determinatiol„s we shewe what is by our iudgemel„t either to be auoided, or to be receiued: not yâ€¢ I mynde to checke singular and moste excellent men that haue been or to geue any geacke eyther to Luther or els to zwynglius. For as thouchyng zwynglius I doe certainly knowe, yâ€¢ in hys boke he putteth ye signes in this sacramel„t in no wyse to be void or vain signes, as I haue aboue sayed. And also it hath beel„ tolde me of mel„ y^t^ haue beel„ col „uersaul„t w^t^ Luther, yâ€¢ he of a trueth made none other col„iul„ctiol„ betwene ye bodye of Christe & ye outward signes, but a coniunctiol„ sacramel„tal. But how the contencion betwene theym was increased and enkiel„dled, yâ€¢ time serueth not now to reherse it. Setting therefore these men asyde, whiche neuer can bee praised ynough, we wil [...]reacte of yâ€¢ opinol„s euel„ as they are recited at large, & tossed to & fro in ye world. Wherfore in ye former opinion, I dooe in no case approue ne allow ye grosse copulatiol„ of ye bodye of Christe w^t^ the breade, so y^t^ it should be naturally, corporally, & really col„teyned in ye same breade. For ye holy scripture doeth not col„streigne vs to stablishe any suche doctrine: & to multiplie & heape vp so many miracles without testimonie of godÂes woorde, standeth not wel w^t^ the rule of diuinitee. Besides thys, suche a presence is not necessarye, neither hath it any efficacye as touching our saluacion. Also that the vngodly should receiue the bodye of [Page] the lorde I doe not admitte. For whatsoeuer the lorde hath inÂstituted he hath done it that it myght bee to our saluaÂcion: but the carnall and corporal eating is not for the saluacion of the vngodly: ergo Christe hath not instiÂtuted the sayd eating of hys bodye in suche sorte. And whatsoeuer the vngodly dooe there eate corporally, it maye not bee said that thei eate the bodye of Christe, except ye wyll geue vnto the outward signe or matier of the sacramente, the name of the thyng. Morouer we wyl not graul„te ye bodie of Christe to bee euerye where, or to bee

dispersed thorough out al or many places, because this is contrarie and repugnaunt to the conÂditions of mannes nature.

Neither also is it to bee thought that there is any difference betwene the spirituall eatyng whyche is wryten in the syxth chapiter of Ihon, and that whyche the lorde did institute at his last supper: sauing that to the sam [...] doctrine and promise whiche he had taught before, he did now at hys last supper adde ye said outÂward signes, & putte ye thing iÌ„ executioÌ„, whiche he hath taught before. Also y^t^ th [...]y speake doubtfully coÌ„cerning the adoracion or wurshippyng of the sacramente, ought not to bee admitted. For we haue taught afore bothe plainly and clerely, what is to bee thought coÌ„cernyng that mattier. And thus muche of this opinion froÌ„ the whiche I iudge to bee excepted and auoided all these pointes whiche I haue now rehearsed.

In the seconde opinion this I lyke not, that they dooe so seldome make mencion of the sacramental mutation of the breade & the wyne, whiche yet is no small matier. And the fathers whaÌ„soeuer they seme to fauour the traÌ„substanciatioÌ„. Yet [Page cvii] haue a respecte vnto ye said sacrameÌ„tal mutation. Also ye holye scriptures dooe not coÌ„ temne it for Paule in the same place where he treateth of the sacramente, dooeth not onely cal it the cuppe, but the cuppe of the lorde. We see also, that in the olde testamente thinges that wer offered, wer not onely called holy, but also moste holy, wherefore they ought not to esteme this mutacioÌ„ to bee a small matier, seeyng that it is of so greate weyght & efficacie. But if they will excuse the matier, saiyng, that they dooe it because we should not cleue to muche vnto the outward or material signes, it is to bee aunswered, that thys sore maie bee easely remedied by a doctrine whereby men maye bee instructed, that Christe is ioygned wyth vs by a moste excelent coniunction or knotte whan we dooe communicate, in that that he

What thing is not apÂproued in this opinioÌ„ as touching the corporal presence of Christe in the sacraÂmente.

The sacraÂmentalle chaunge is a gr [...]at

abideth in vs, and we in him: Secoundly in that that he is ioygned wyth vs by the wordes, and that by the waye of signifiyng or beÂ□okenyng. Thyrdly he is ioygned vnto vs by the maÂ□erial signes, and that also by the waye of signifiyng: whyche not wythstanding is lesse then that whyche belongeth to the woordes. Yea and the material signes take theyr signifiyng or betokenyng of the former coì„ Â□oynyng and couplyng whiche coì„meth of the wordes. If these thynges bee diligently, duely, and ordrely taught: there shall bee no daungier in the matier. I graunte that the writers of this opinion haue somtime treated and made mencion of thys sacramental chauì„ge but yet veray seldome. Morouer they haue not allÂ□waies aydded theruì„to that efficacye whiche is due vnto it. For these thynges are not made vulgare or comon signes, but suche signes as maye myghtily & strongly stiere vp y^t [Page] mynde. They wyl saie: theì„ shal ye attribute to muche vnto the elementes & material thynges of this world. Wheruì„to we aunswer, y^t these thynges are not attributed vnto theym for theì„ selfes, but for ye lorÂ□des institutioì„ & ordinaunce, for the power of the holy ghoste, & for the clerenes & plainnesse of the wordes. If they demauì„de where I finde, y^t ye holy ghoste weorketh in thys matier: ye aunswer there to is easie. For we haue alreadie putte & coì„cluded y^t thys eatyng is spirituall. And how caì„ we eate spiritualli wythout ye holy ghoste? As touching ye institucioì„ of ye lorde there is no doubte to bee made: & of ye efficacie of the worde the scriptures speake in dyuers places. Paule sayeth, that the gospel is ye power of god vnto saluacioì„, that is to wete, becauÂ□se god doeth by ye instrumeì„te of ye ghospel declare hys power. And what other thyng is ye sacrameì„te of *EchariÂ□stia,* but the ghospel, or the woord visible? Paule sayeth

maÂ□ter and apÂ□proued by holy scriÂ□pture.

Christe is ioygned vnto vs by three thynÂ□ges.

Of the effiÂ□cacie of the sacrament.

The holy ghoste weorketh at the receiuing of the commuÂ□nion.

also, that fayth coì„meth by hearyng, & ye hearyng by the worde of God, not y^t^ ye worde maketh vs beleue, (for it is the holy ghoste through whoì„ we dooe beleue:) but he vseth ye instrumeì„te of the wordes, & also of the sacrameì„ tes, whiche are the wordes of God suche as maye bee coì„prehended w^t^ our outwarde & bodyly senses. Who knoweth not also y^t^ by the worde of God the creatures are sanctified, as it is in ye epistle to Timothe, whyche also must bee ryghthely takeì„. For the holy ghoste is he that saì„ctifieth in dede, neuerthelesse he dooeth it by the instrumeì„te bothe of the wordes & of the sacramentes. Therefore thys mutatioì„ or chauì„ge, maye not bee takeì„ awaye froì„ the breade & the wyne, by ye whyche they are made signes of the bodye & bloud of Christe effectual & myghty in operatioì„, that is to saye, suche as by theym the spirite of the lorde woorketh [Page cviii] in vs myghtely, & not after ye coì„mon sorte, if [...]o bee, y^t^ we on our parte bee enÂ□ewed, wyth feyth and godlynesse. For we dooe not here establyshe an efficacie whyche tyeth our saluacioì„ to ye thynges of thys worlde. Neither leat any man here obiecte & saye: Seing thys receiuing of ye coì„munioì„ is dooen by feyth, what shal they bee the better y^t^ do coì „municate, seeying that in case they bee feythful, they haue Christ alreadie ioygned vnto theym? For suche persoÂ□es maie easily bee auì„swered. Christe is in dede alreaÂ□e ioygned vnto vs, but he is daily by receiuing the coì„munioì„ more nerer & nerer ioygned vnto vs: & whan we dooe coì „municate, he is more & more vnited & made one w^t^ vs. Besides thys, in receiuing of it we doe fulfil the coì„maì„demeì„t of ye lorde, who coì„mauì„ded y^t^ we should eate & drinke thys sacrameì„t. Ye myght els saye eueì„ the lyke of baptisme too. For whaì „soeuer any man dooeth beleue, he is iustified w^t^out delaye, & hath forgeuenesse of his sinnes: & yet notw^t^staì„dyng he is not Baptised in vayne. If ye demaunde again, whether thys efficaÂ□ye of ye sacrameì„te of *Eucharistia.* doeth extende equally & indifferel„tely vnto al men: I

Whether

aunswer, no. But it is acÂcordyng to ye rate & porcioÌ„ of feithe in the parties that dooe coÌ„municate, as Origen sayed vpon the fifteenth chapitur of Mathewe. It is not ye substaunce of thys sacrameÌ„te that dooeth profite, (sayeth he) but it is that whiche is by ye worde & by prayer that heireth our myndes accordyng to the quaÌ„titee and porcion of our feith. There is yet another thyng that I would haue theim to beate in to ye mindes of ye people: which is, yt through the coÌ„munioÌ„ we are incorporated, & (as ye would saye) enbodied vnto Christe whiche worde of enbodyeng, is no straunge nor no newe deuised worde in scripture. For in Paule to the Ephesians it is sayd [...] [Page] that the Gentiles are made felowe heyres and concorÂporall wyth Christe: and the greke woorde therof is [...] For although we putte that the vnderstanÂding and takyng of Christes bodye is dooen by feyth: yet notwythstanding at thys conceiuing and takyng, there foloweth effectually a true coniunction (I saye) betwene vs and Christe, (and not a feigned or ymagiÂnatiue coniunction) whiche first perteyneth to the solle and then redoundeth vnto the bodye.

the efficacie of EuchariÂstia doe exÂceÌ„de equalÂly & indiffeÂrently to all men.

We are inÂcorporated vnto ChriÂste whaÌ„ we dooe coÌ„muÂnicate.

And the same coÌ„iunctioÌ„ and incorporacion of vs wyth Christe, is commended vnto vs in the holy scriptuÂres of Paule, vnder a comparison of the head and the bodye, whan he calleth vs meÌ„bres of one bodye vnder Christe whiche is the head: and vndre a comparison of the state and condicion of wedlocke, wherin twoo are made one fleashe. Whyche thyng to expresse, Cyrillus brought forth a like exaumple of molten wax whyche beeyng myxte wyth other waxe becoÌ„meth of two subÂstauÌ„ces one substaunce. Euen so is it Cyrillus mynde that Christe is ioygned vnto vs. And to this purpose dooe the woordes of Paule to the Ephesians make verai greatly. Where it is saied, that we are of his fleshe, and of his bones. Which woordes at the first sight whan a man looketh on theim,

Whether

Christ be of our fleshe or we of hys fleashe.

seme to haue another menyng, and seme that thei ought to haue ben spoken another waie, that is to wete, that the sonne of God is of our flesh and of our bones because he toke fleashe of our kynde. But Paule vnderstode not bare and coì„mon fleashe, but suche fleashe as wer clene from synne, fleashe apte to receiue the resurrectioì„ and immortalitee. Whyche kynde of fleashe [Page cix] the feithÂfull, forasmuche as they haue it not of theymselfes, nor yet by the procreation of Adam they doe chalenge & take it of Christ whaì„ thei are incorporated into him by the sacramentes, and by feith. Thus than there happeneth a certain slidynge and issuynge of Chryste into vs, and a certain spirytuall touchynge whyche Paule considered & wel weighed, whan he sayd to the Galathians: I lyue, yet not I, but Chyste lyueth in me.

The issuing of Christe in to vs.

Neyther it is necessarye that for these thynges Chryste shoulde bee dyspersed and scattered aboute throughoute infinyte places. For all that euer we dooe here teache is spirituall. And yet is it not a feyÂgned thynge nor phantasticall. For phantasies, idolÂles, or thynges imagined and feigned, dooe not fede the solle as it is certayn that it is dooen herein this sacramente. For we haue saied, and dooe confyrme, that these materiall sygnes dooe moste truely sygnyfye, reÂpresente, and exhibite vnto vs the bodye of Chryste, to bee eaten: howebeit it is spiritually, that is, wyth the mouth of the solle to bee eaten, and not of the bodye.

If ye demaunde howe the fathers of the olde lawe coulde haue the selfe same thynge in theyr sacramentes that we haue: the aunswer is easy to bee made.

For we haue concluded that in thys sacramenÂte the matier is not dooen corporallye, but spiritualÂly. And it is read in the Apocalypse, that ye lambe was offred froì„ the beginniì„g of the world. The fathers of ye old law awaited for thinges to come, & we remembre the thinges that now [Page] alreadie past. Finally this on [...]ly thing we shewe

and declare necessarie to bee taken hede vnto: whyche is, that the same whyche we dooe alÂwayes adde of the spirituall manier of receyuyng taÂken to bee preiudicyall or de [...]ogati [...]e vnto the trueth. For Austen saied vpon the fiftie fowerth psalme, that the lordes bodye is in a certain and determinate place, that is to wete, in heauen: but the trueth of the lordes bodye is euerye where. For wheresoeuer the faithfull bee, they conceyue and beleue that Chryste had a true bodye in dede whyche was geuen for vs, and by feith thei eate thesame. Thus haue I said my minde what ought to be dooen accordyng to the scriptures in this matier of the sacramente. Whiche thinges I woulde wyshe the godly reader well to examine and pondre, & thesame to take in good pa [...]te. God of his goodnesse graunt that the Churche of Chryst maie once obteine to come to the truth, and also to a concord & peace conÂcernynge thys sacrament. Whyche twoo thinges I dooe for thys cause wishe and desire, for that I considre the sacramente of *Eucharistia,* wherof we treacte, to haue ben hitherto ouerwhelmed, buried, & deformed with lyes, deceyptes, and supersticions, that it might bee rather estemed any other thynge then that whiche the lorde in his supper did institute.

Whiche churche to the entent we should not haue easely or soone pourged, the deuil beyng a most greuous enemie to all peace and trueth, hath sowen so many oÂpinions, contencions, debates, Heresies, and battailes in manier euen to bloudshed & manslaughter: that an vniforme and reasonable consent and agrement therin suche as is mete for Christen people to haue, semeth in a [Page cx] manier vnpossible to be hoped for. Howebeit (aÂlas) we suffre these thynges not without desert, for ye that we haue dishonoured this sacramente two maÂnier of wayes: partely in that that of this so excellent and so singuler a gifte of Christe, we haue erected and sette vp an execrable Idoll: and partly for that we haue vsurped these holye mysteries with an vnclene feith, with a conscience polluted with moste greuous synnes, without any due profe or examinacion of our selues. Wherfore I beseche almighty god, that he wil take pitie vpon this great

calamitie, & that he vouchesafe once to restore vnto his Churche the SacraÂmente of *Eucharistia* truelye receiued and reÂstored: and I beseche hym that he wyl graunt vs the right vse thereof through Iesus Christ oure Lorde. Amen.

Finis.

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